



सत्यान्नास्ति परोधर्मः

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No. 1 & 2

NOTES

Both the General Secretary and the Indian Section have reasons to rejoice that our distinguished brother, Iqbal Narayan Gurtu, has once more been elected General Secretary of the Theosophical Society in India. Through him for yet another year will the Masters of the Wisdom pour out their Life and Light on the Motherland. He has recently been elected to the Legislative Council by a very big majority, and, considering that his constituency consists of the graduates of the Allahabad University, it is, we venture to think, a proof of the appreciation of his great public services by the most intelligent section of the voters in these provinces. We have also in this connection to congratulate the Theosophical Society in India that yet another distinguished Theosophist, A. Ranganatham Mudaliar, has been elected to occupy the important position of Minister in the Presidency of Madras. Yet another Theosophist, our good sister Mrs. Chandrashekhar Iyer of Bangalore, has been rewarded the Kaisar-i-hind gold medal, as a recognition of the many years of noble and unselfish service in the cause of women's education in Bangalore. It is a matter of sincere happiness to all of us, to note the ever increasing number of public workers recruited from the ranks of the Theosophical Society. Our great aspiration should be to supply a large and trained band of workers and leaders for the service of our fellow men. We have certainly succeeded in sending out a few; but it is from among the younger generation that we look for those who are to guide in an ever-increasing measure the destiny of our country, those whose privilege it will be to be the pioneers of the new civilization that has already been founded.

The Annual Convention of the T.S. was held this year in Benares. Both the President and Krishnaji were unable to be present, but the

spite of his great age—and the Benares winter was not over kind to him—moved freely amongst the delegates radiating happiness and cheerfulness all round, and during the whole of the Convention we realised how it is possible for our great President to work upon us even from a great distance.

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The convention lectures this year were quite remarkable, and attracted large crowds of people. There is no doubt that the outside public took a more friendly notice of this gathering than it usually does. It is unnecessary here to comment upon the lectures, which we trust will be polished in the near future.

The Liberal Catholic Church and the Bharat Samaja Pooja attracted a large number of people—the latter was performed at the early hour of seven in the morning on the large platform of the new temple that is in course of construction. It is a very powerful ritual, and the young people trained by Krishnaji to chant the mantras did their work perfectly. The whole place was vibrant with new life and vigour. The Liberal Catholic Church Services were very popular, and a large number freely partook of the Holy Communion. It is interesting to note the extraordinary attraction which the Church Services are exercising upon young people. One wonders sometimes whether we have not in our midst a number of egos who have recently been in Christain lands, and reincarnated in India at this time.

One of the most noticeable features of the Convention is the large share taken by girls of the Theosophical School in the work of the Convention. Bands of girls were seen at work everywhere in the lecture tent, in the Liberal Catholic Church, on the platform of the Hindu Temple and also at the refreshments stalls. This is a very refreshing change, especially in Northern India, and though the situation gives a certain amount of anxiety to the elders, it is our duty to mention that on the whole the work is done by the girls with extraordinary efficiency, decorum and dignity. Krishnaji's teachings of the necessity for being free and yet restrained, of being all the time happy and dignified, seemed to have been followed with great success. The future of

these young girls and boys will indeed be a glorious one, and India may well feel proud of them

Entertainments were provided in a very liberal manner in this Convention. In the Convention held in 1923, Dr. Cousins and Mrs. Adair, with the assistance of local friends, gave great impetus to the appreciation of Indian Art by the holding of an Arts and Crafts exhibition, and we note with gladness that since then Arts' Exhibitions are being regularly held in the province, and we have reasons to believe that a permanent home will be established for the splendid treasure of art collected by the Kala Parishad and by individual collectors in Benares. Our task, therefore, this year was rendered easier. For the Kala Parishad, the Fine Art Society in Benares with Rai Krishnadas as one of its leading members, joined hands with the Theosophical Society represented in its Arts' Section by an artist, philosopher and poet, Dr. J. H. Cousins, who has impressed the Benares public so deeply that the Benares Hindu University has invited him to act as an honorary professor of the University, and to devote a fortnight a year for the interpretation of English literature to the students of the University.

The Theosophical Girls' College gave a marvellous display in a dramatic rendering of Krishnaji's "The Path". Miss Elly Kastinger and Miss Anasuya Wagle are the happy authors of this singular mode of representing the different stages on the great path leading from the mineral to the Divine, by means of dance and recitation. Miss Wagle recited, and the girls illustrated by dance the theme of the recitation. The little elves were extra-ordinarily charming, and won the hearts of every one. The Gnomes carried with them colored lights and the geometrical solids, and in their symbolical dance described the process of mineral creation. The whole performance, as the Vice-President remarked at the end, is a remarkable tribute to the quality of the culture which is being given to the girls in the school and college.

Writing about the Convention in Benares, we take the opportunity of expressing to Bishop Arundale the intense feeling of happiness and love which we felt when he came back to us to spend a few days in his old home in Shantikunja at Benares. The passage of time has brought about many changes. Bishop Arundale is no more the leader

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of a few devoted followers; a wider and greater destiny has been vouchsafed to him, and he travels from continent to continent carrying to each centre the special forces needed for that centre. No special task is his, for all tasks are given to him to perform as they need to be performed. So from one piece of work to another, from one country to another he passes on, vitalising, strengthening, inspiring. And even though he may now be one of the great servants of that Hierarchy which rules the world, with his work spread all over the world, yet we feel that he has a special link with us in Benares, where he spent the early years of his discipleship learning the technique of that great service which has flowered so magnificently. All over the North are spread hundreds of students who owe to him the inspiration of their lives. It was therefore with a special warmth of love and gratitude that we welcomed him and his wife. He has now left for Bombay because that centre needs his services. We devoutly hope that occasionally at least he will be spared for the service of India. It must have been a real happiness to him to see the work which he began widening and growing, to see his old pupils and friends becoming in their turn workers and leaders. Wherever he may be, in whatever part of the world he may be working, we assure him that his friends in Benares and other parts of India will give him the most loving and grateful devotion and love.

* * *

Mrs Rukmini Arundale is the leader of the young Theosophists in India. We, the elders, were excluded from the meetings of the Youth Conference, and so have no first hand knowledge of what took place at those meetings; but we are told great enthusiasm prevailed and very useful work was done. We trust that we shall be able to publish fuller reports at an early date.

* * *

We are glad to hear that the foundation stone of the new Headquarters was laid in Bombay by Bishop Arundale on the 11th January. Bombay is a very important centre for Theosophy. It has a large and energetic membership. We hope that, as the result of Bishop Arundale's visit, our Bombay brethren will theosophise Bombay as Bishop Arundale has theosophised Australia. Our Bombay members include many influential and wealthy theosophists. Many of them

individually have done very fine work in the field of politics and social work. What is needed is a big co-operative effort, with the strength of the whole movement behind that effort, for our Society stands for brotherhood, and every work that we do must bear upon it the impress of that mighty Brotherhood of which our Society is but a faint reflection in the lower world. We are messengers of unity and harmony to a world which is divided by differences of castes and creeds; and it is to such a world that our privilege is to bring the light of that Divine Wisdom which sweetly ordereth all things. Bombay has been given a great privilege. We have no doubt that it will go forward and give a lead in creative activity, not only to our brother Theosophists in the other parts of India, but to India as a whole.

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The General Secretary of the Theosophical Society in Wales, Mr. Peter Freeman, has sent us a New Year's message which he has issued to the Fellows of the T. S. in Wales. He asks us to communicate his message to any Welsh members residing in India. The message is not only useful for the Welsh members but is particularly helpful to our Indian members—Hindu, Christian and Mahomedan. We have therefore taken the liberty of almost bodily issuing the same message to the members of the Indian Section with only necessary minor amendations and substituting India for Wales.

* * *

We regret to announce the death of brother Janki Prasad of Lucknow after a severe and protracted illness. He was a zealous and earnest theosophist and his deep study of Theosophical literature was of immense help to many a new member. The Lucknow Lodge was a very strong centre at one time and its strength was chiefly due to his enthusiasm and untiring efforts. Even when the rigour of the disease was overpowering the weak physical body he did not forget the T. S. for which we understand he has bequeathed a certain amount. We beg to convey to the family of the deceased our respectful condolences and pray that he may rest in Peace.

THE THEOSOPHICAL SOCIETY IN INDIA.

Headquarters Benares.

3

Dear Fellow Member,

Will you please spend five minutes in reading this letter carefully ? It applies to you personally and individually :

Find a time when you can read it by yourself and consider :

- (1) Whether you wish to help ;
- (2) How you can help ;
- (3) Whether you feel disposed to make a definite decision as to how YOU can best act and work for the Ideals before us.

It is hoped each Lodge and Centre will place it before a Members' Meeting at a convenient opportunity to consider its practical application.

Extract from "A Message to F. T. S. from an Elder Brother," read to the Convention of The Theosophical Society at Adyar in December 1925 by Dr. Annie Besant

"A second half century of fine promise lies before you. We say to you : You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you : Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrellings, the warring faiths to live once more in Brotherhood, respect and understanding

"Make Theosophy a living force in your lives, and through your example those class and caste distinctions which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood.

"Great alchemists shall you be, if you will, transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship. Great gardeners shall you be, if you will, making of the world a garden of fragrant flowers, freeing the soil from noxious weeds. Great Elder Brothers shall you be, if you will, protecting all younger than yourselves, blessing them with your tender, wise and strong compassion, giving ever more as those to whom your compassion is due are more and more behind you on the pathway of life.

"Be very tender to little children, yet more tender still to all who err—knowing little of the Wisdom ; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal.

“KNOW THIS TRUTH, AND LIVE IT.

“Have confidence in yourselves as We have in every one of you, for there is not one single Fellow of the Society without a link with Us, or whose help We do not need. Have We not chosen each one of you because We need you? You need each other and We need you all.

“BE BRAVE FOR TRUTH AND BROTHERHOOD AND WE SHALL
BE WITH YOU THROUGHOUT THE AGES.”

More than a year has gone since we received this Message. Has it been a year worthy of the occasion? What have we done to merit the Masters' trust and confidence? I am sure it has not been a year wasted, but has it been a year of *great* achievement?

We shall all feel we could have done more—have been more useful to the Masters in Their work—but it is no use worrying over the past. Let us look into the future. What are we going to do in 1927 that regrets will not be necessary in 1928?

Can we envisage *our* responsibility for the spiritual evolution of the world and let the forces of the masters radiate through us to help to bring it about?

To that end, the following suggestions are made, that India may take her place in the great effort that is now being made to bring Happiness to the World.

(1) Let us each re-dedicate our lives to the service of Humanity and the Masters, and make strong resolve to so control our thoughts, feelings and actions that we shall be able to carry out our task honourably.

(2) Let us all, as Fellows, Centres, Lodges, Groups, and the National Society, seek to widen the sphere of our influence in ever larger circles, that gradually everybody and everything may be helped by our efforts. Let us voluntarily accept a little larger share of the responsibilities of life and so gain added strength for the Masters service of helping the whole world.

(3) “The Universe is run by right action, not by interference with wrong—that is left to karma.” Let us therefore give the advantage of all our strength and knowledge to the helping of those organisations and activities which are *definitely* and directly working for the upliftment of the human race, however small or humble they may appear to be at present.

(4) The Deva Kingdom is already drawing close to our own and awaits the time when full and active co-operation between these two lines of evolution on this planet will become consciously possible for us also. The study and appreciation of their methods of work will therefore be of distinct advantage in anticipation of that closer union. Ere long more detailed information will reach us about this matter; meanwhile, several of Bishop C. W. Leadbeater's books refer to it, viz.:

"The Astral Plane,"	"The Hidden Life in Freemasonry,"
"The Devachanic Plane,"	"The Science of the Sacraments,"
"The Inner Life,"	"The Hidden Side of Things,"
"The Chakras"	"The Hidden Side of Christian Festivals."

and many other books by other authors. These are earnestly recommended for careful consideration. Our Aryan ancestors had been in closer touch with the Elementals and the Angles, than people in many other countries, and these faculties, dormant in most of us, may soon be awakened, and be of inestimable value in our future work! It was this knowledge which inspired Pope to say: "Hail, Bards triumphant, born in happier days! Immortal heirs of universal praise." Along this line of study, research and practice, lies one of the most likely methods of work for the solution of the problems now facing us in so many directions

(5) Bishop C. W. Leadbeater and Dr. Annie Besant both reach their 80th birthdays in 1927. They are respectively the greatest man and woman that I know or have heard of, living in the world at the present time. "Let us make 1927 a year of real gratitude to them for the peace, the hope, the comfort, the certainty that they have given to thousands throughout the world through the noble example of their lives and the pure wisdom of their teachings. Think what you personally owe to them. Think how each has been reviled, ridiculed, and persecuted by the ignorant and by the malicious. Think how each has endured all things joyfully out of love for their Masters and for the world. Think how these two great personalities, towering above all in their spirituality, ever return good for evil, kindness for ill-will, and tolerance for misunderstanding, whether deliberate or ignorant." (G. S. A.)

How can we best commemorate this great event?

(6) These efforts should and could have the effect of *doubling our Membership in 1927* if each Fellow does his duty. May that

be the result, and it *will be* brought about if we make our Theosophy a matter of living rather than of talking, of useful action instead of vague dreaming.

(7) It is suggested that, as far as practicable, each F. T. S. spend a few moments' Meditation in the morning, at noon and sunset each day, to aid in these proposals.

We shall try to make Benares a living dynamo for the distribution of the spiritual forces generated by the Masters through the World Centres of Adyar, Sydney, Huizen and Ommen. Each Lodge and Centre is a Sub-station. But only as we are alive and active do we become open channels for its radiating powers. Little do we realize its potent influence in affecting the mental and spiritual atmosphere.

The Theosophical Society is an enormous spiritual power-house let us use its tremendous forces in all our work. Let us find real joy and happiness in every moment of the day, in every piece of work, in every thing we see in every thing we hear or taste or touch or smell. Do not let us allow our bodies to have any experience which interferes with it and prevents its active operation. Then we cannot fail to radiate that joy and happiness to all about us, and so make it possible for the World Teacher to use us as His helpers now—and especially when He comes to Benares.

The ordinary man believes, the occultist acts—that is the real difference. The former winds his slow and weary step slowly round the mountain road; the latter climbs straight up the beaten tract directly to the summit of human perfection. Which path are we going to tread?

May we have the advantage of your active and enthusiastic support for this scheme of work during the coming year? Let each of us strive to become a pioneer, a leader, a champion, for the great cause of Truth and brotherhood to which we are all pledged.

Thus shall we begin to take advantage of the opportunities offered us by our Elder Brother in His Message to The Theosophical Society:

Ever fraternally yours,

IQBAL NARAIN GURTU

General Secretary

• QUARTERLY LETTER FROM THE VICE-PRESIDENT.

I HAVE to report an extremely successful Convention at Benares, though the President was unable to be present. Only once before has a President of the T. S. been absent, and that was in 1889 when Colonel Olcott could not return to India in time. Then no Convention was held at all. This year, however, the Convention was larger than any ever held before in Benares. The property of the Indian National Society at Benares is small compared to Adyar; but during each Convention the Trustees of the Central Hindu College let us have the use of their Boarding Houses, and so the large number of delegates find accommodation. The cold at Benares brings a complication which we do not have at Adyar.

The four Convention lectures had the general title, "The Theosophist's Attitude." This title was elaborated in four lectures as follows: 1. By Bishop Leadbeater on "The Theosophist's Attitude to the Problem of Death and the Unseen;" 2. By Bishop Arundale on "The Theosophist's Attitude to Nationalism and Internationalism"; 3. By Mr. Yadunandan Prasad on "The Theosophist's Attitude to Science and Its Message"; and 4. by myself on "The Theosophist's Attitude to Art and Arts." We have never before had such large audiences at Benares. There was a record attendance of members for a Benares Convention, there being eight hundred members registered. We had once again our loud speakers, which not only made the large audience hear clearly, but also relieved every kind of strain from the speaker. Bishop Leadbeater, though he is eighty years old, delivered a full hour's lecture, and also took a "Question and Answer" meeting. In addition to these, he took various private meetings and celebrated in the *Shamiana* erected for the Liberal Catholic Church. The Hindu members had daily morning worship at 7. a. m. in the temple of the Bharat Samaj, which is being built under the direction of Mr. Krishnamurti.

Every morning at eight o'clock the Prayers of the great Religions were repeated in the lecture *Shamiana* by representatives of the great Faiths. As is now customary, after all these prayers, all the members present repeated in unison the five lines written by the President.

*O Hidden Life ! vibrant in every atom ;
O Hidden Light ! shining in every creature ;
O Hidden Love ; embracing all in Oneness,
May each who feels himself as one with Thee,
Know he is also one with every other.*

Bishop Arundale, in addition to his Convention lecture, delivered a second public lecture on the Theosophical topic, "The Gospel of Light."

The number of subsidiary activities is becoming steadily so large that it is difficult to bring them all within the few days during which a Convention can be held. Mrs. Rukmini Arundale presided at several meetings of the Young Theosophists. The 28th of December was given over to meetings of the Star, both public and private. Mr. Yadunandan Prasad showed the film of the Ommen Congress, 1926, which he had brought from Ommen. One evening the students of the Women's College and School staged a dramatised version of Mr. Krishnamurti's little book, *The Path*. As Mr. Krishnamurti's book is a prose description of the various stages on the Path but not a drama, it was interesting to see how the girls of the College had exercised their dramatic skill in staging scenes depicting the Path. Six little children appeared as minerals representing the mineral stage of the evolving life.

An unusual event was a half-hour's Community Singing at Convention. Only this one half hour was given to the singing, as the Convention was so crowded and Community Singing was organised after Convention had begun. The two songs sung were: Tagore's National Song, *Janaganamana*, and the English Christmas Carol, *Good King Wenceslas*. The large audience thoroughly enjoyed the singing, and there is little doubt, if Community Singing is developed, it will have a marked effect in welding people together into a keener realisation of what Brotherhood means among men.

I had myself nothing to do with the organisation of Convention at Benares, and so take very great pleasure in bearing testimony to the remarkable organisation of our workers at Benares in handling the problem of housing for a week eight hundred members. They had their anxious moments, as when the Municipal water supply threatened to give out one day. Such untoward happenings often threaten to mar the smooth running of Conventions in India. But

the Convention staff saw to every detail, and the members were completely unaware of any difficulty. The Indian General Secretary, Pandit Iqbal Narain Gurtu, M. L. C., and the Joint General Secretary, Mrs. Padmabai Sanjiva Rao, Principal of the Theosophical Women's College, assisted by others whom I should like to name but do not for want of space, must be congratulated on their successful organisation. One very pleasing sight was the large number of young people about, especially the number of girls who were acting as volunteers.

I rejoice greatly that Theosophists are proving themselves excellent organisers. Adyar, Benares and Ommen have shown that we can organise for thousands, and that we can handle matters as efficiently as any other group of people. The world thinks of us as mainly religious enthusiasts but not as organisers. When called upon, we are good organisers also. So when the day of World Reconstruction comes, and the call goes forth for sensible businesslike reconstructors, I rejoice to contemplate our Theosophical band as among foremost experts both in dreaming and doing.

I leave in the beginning of March for Europe, and as at present planned, shall be at Palermo presiding over the Italian Federation at Easter. My address in Europe will be 10, Buckingham Street, Westminster, London, S. W. I.

To-day, Bishop Leadbeater and Bishop Arundale with Mrs. Arundale return to Australia. All those who were present at Convention were most grateful to the assistance they gave in making one of the most successful Conventions ever held in India.

C. JINARAJADASA.

Adyar, January 27, 1927.

BENARES CONVENTION 1926.

The Jubilee Convention of 1925 was a grand reaffirmation of the wonderful back ground of the T. S., namely the reality of the Masters and as such it was meant to be unique and out of all comparison with any other gathering. With characteristic energy our Benares Brothers undertook to make arrangements for the succeeding Convention of 1926 and we must congratulate our Indian Section officers on their splendid

achievement. While the Jubilee Convention was a mighty dynamo of spiritual forces energising and enthusing everyone who attended it, the Benares Convention was an example of harmonious and vital activity, with no ripple on the surface, and characterised by utmost smoothness and quiet joy. The fears of many members all over India consequent on the absence of our two great leaders, Dr. Besant and Krishnaji, were entirely falsified, and events proved that such hesitant brothers have missed far more than they had thought.

Among the personalities of the Convention, the saintly figure of Bishop Leadbeater was a source of ever-flowing spiritual helpfulness. Calm, undisturbed, ever active on the higher planes, he was a veritable Rock of Ages. Bishop Arundale, the personification of joyousness, showed himself in a new aspect of power. His addresses were among the finest and after sojourn of an year in Australia, he appeared in a vein of still greater inner strength. The Vice-President of the T. S. the official head of the Convention never shone better in his power of inborn capacity to lead, distinguished by fine appreciation of men and things; he always struck the right note at the right time and his many utterances on several occasions in introducing lecturers and winding up meetings were models of refined taste, tact and dignity. Mrs. Arundale took up the task of managing the Youth Conference in a manner characteristically her own. Mr. Yadunandan Prasad's choice as Convention Lecturer marks the coming in of a new leader of a high order and those who heard him at the conclusion of the Star Conference will never forget that it is not necessary for Krishnaji to be present when he has such trusted coadjutors as Mr. Prasad to do work in his name.

If there is one lesson more than any other, which the Benares Convention of 1926 has brought home to our minds, it is the utter reality of the inner and the illusiveness of the physical. Dr. Besant was not there, nor Krishnaji, but very few could have failed to feel the presence of our two leading Stars all the time. The utter union with which our great leaders live and do their work was manifested in the way the Convention was conducted. It is a lesson to the rank and file of Theosophists as to what is possible with such utter unity of ideals and aspiration.

Among the striking events of the Convention one might dwell first on the morning Puja at the Hindu temple which was very impressive. True to the traditions of Benares, the centre of Samskrit culture for

WHAT H. P. B. THOUGHT OF C. W. LEADBEATER

BY C. JINARĀJADĀSA.

(From the *Theosophist* of Feb. 1927.)

INTRODUCTORY.

C. W. Leadbeater, whose eightieth birthday falls on February 17th, joined the Theosophical Society in 1882*. He was then a clergyman of the church of England. On October 31, 1884, he received his first letter from the Master K. H. The letter came to him through the post to his residence in Liphook in Hampshire. This letter is published as Letter No. VII in "*Letters from the Masters of Wisdom—First Series.*" In that letter, the Master offered him the opportunity of going to Adyar "for a few months." At this time a terrific attack was being launched on H. P. B. by the Christian missionaries of Madras, and what was known as the coulomb "exposure" of H. P. B. had begun. Many professed ardent Theosophists had dropped away from the movement in England.

C. W. L. came up at once to London and showed the letter to H. P. B., but she refused to give him any advice whatever regarding its contents. However, by the evening, he had decided to go out to India, and throw himself completely into the work of the T. S. As H. P. B. was sitting in front of the fire that evening, and C. W. L. and Miss Laura Cooper (the late Mrs. G. R. S. Mead) were facing her, he noticed that suddenly H. P. B.'s right hand seemed to be pulled out with a jerk, as if by some invisible hand. Immediately over the palm of the extended hand there appeared a white cloud, which the next instant condensed and fell flat on H. P. B.'s palm. It was a letter addressed to C. W. L. from the Master. It was a very brief letter, and appears as Letter No. VIII. In it, the Master noted C. W. L.'s decision to go to India and, approving of it, gave him precise directions as to travel. These directions were to start, if possible, on the 5th of the following month, and join H. P. B. at Alexandria. It was impossible for C. W. L. to travel with H. P. B., because she was leaving that same night when this second letter arrived.

C. W. L. was living at this time at Liphook, where his uncle Rev. W. W. Capes, Reader in Ancient History at Oxford, was the

*Owing to the long delays in issuing diplomas in these early days of the T. S., his diploma however bears the date November 20, 1888.

Rector. He arranged with his uncle to cease from his clerical work immediately. All his affairs were quickly wound up, and on November 4 he left London for Marseilles. From Marseilles he took a steamer to Alexandria, and so joined H. P. B. in Cairo. With her he travelled to Colombo, where he formally took Panchasila from the High Priest Sumangala. The party arrived at Adyar on December 21.

Early in 1885 he accompanied Colonel Olcott to Burma. When the General Council decided that H. P. B. should leave India, he offered to accompany her to Europe. But his services were required at Headquarters. His work was of many kinds; when a worker was needed he did whatever was required. He was by turns one of the Recording Secretaries of the T. S., Manager of the book business, and acting editor of THEOSOPHIST. In January, 1886, the Colonel sent him to develop the Buddhist educational work in Ceylon.

It was during this period of work for Buddhists that he did things which astonished the Sinhalese Buddhists. He wrote a children's Buddhist Catechism and organised Buddhist Sunday Schools round Colombo. He wrote Buddhist carols and trained boys to sing them. He made a great point of training Sinhalese boys so that they might, as they grew up, take the Buddhist work in hand. I knew of these activities of C. W. L., though I was not one of the first band of the boys in Colombo whom he gathered round him; my elder brother was one of the first to be drawn to him. C. W. L. taught all the boys to swim, and each Saturday morning took them to swim in Colombo harbour. I recollect how my elder brother threw himself with enthusiasm into C. W. L.'s work, and tramped with him on Sunday from Sunday school to Sunday School. When the carol singing was organised, I was one of the carol boys, and I remember one year, at Wesak festival night, how he went in a decorated cart to several temples singing carols. C. W. L.'s aim was to rouse the Buddhists from their lethargy, to take hold of the development of their own religion.

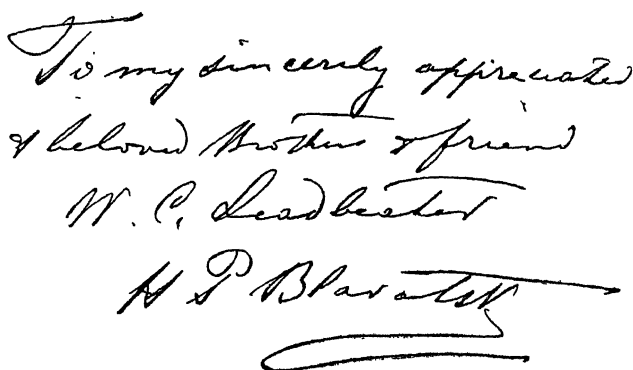
Needless to say, the Sinhalese people being like all other peoples in this regard, stories were whispered of questionable conduct on the part of C. W. L., because he was the companion of boys; for wherever he was busy at work, a good many of them were round him helping him. Even when I was twelve and had not come into any prominence among this band of young people, I heard some of these vague whispers in 1888.

Towards the end of 1889, he had established the Buddhist English High School, now grown into the famous institution in Ceylon, the Ananda College. It was about this time, that he finally was certain without question that I was his brother Gerald who had been killed in South America. On November 28, 1889, I left with him for England, and he thus ceased his connection with Ceylon. I might remark that, the Buddhists of Colombo being just as fond of gossip and malice as people in other lands, the innuendos about C. W. L. were quite well-known to Colonel Olcott. I mention this fact, because H. P. B. could be not so unpsychic as to be ignorant of a man's true nature and would be the first to know whether they were true or not. That she knew they were not is shown by her regard for C. W. L.

WHAT H. P. B. SAID.

What H. P. B. thought of C. W. L. is evidenced by three statements of hers which I give. The first, Fig 1, is from her copy, now at Adyar, of THEOSOPHIST, Volume VII, August, 1886, P. 686, The volume is bound, and has her name stamped on it, and is one of the volumes which belonged to the European Section Library after her death. At the end of C. W. L.'s article on "Anuradhapura and Mihintale", two famous Buddhist places of pilgrimage, H. P. B. has made a cross in blue pencil and written in her own hand and signed with her initials, "A brave heart ! H. P. B."

The second illustration is what she wrote in the copy of *The Voice*



To my sincerely appreciated
& beloved Brother & friend
W. C. Leadbeater
H. P. Blavatsky

Fig. 2

of the *Silence* which she presented to C. W. L. as soon as he arrived in England. The third illustration is what she wrote on the copy of *The Key to Theosophy*, which also she presented to him in 1891.

This account of the little that we ourselves were enabled to see cannot, of course, be considered as giving more than a mere hint of what would reward the researches of a traveller with more time at his disposal. Surely therefore when our Indian neighbours require rest and relaxation, they might do worse than pay a visit to what Mr. Burrows describes as "an artistic and archaeological treat, which is perhaps unique in the East." They will at the same time be enabled to form something like a just estimate of the past history of a very interesting nation—a nation which, as the same author remarks, "could build a city of gigantic monoliths, carve a mountain into a graceful shrine, and decorate its pious monuments with delicate pillars that would have done credit to a Grecian artist."

C. W. LEADBEATER.

To my old & well-beloved friend
 Charles Leadbeater

from his fraternity

H. P. Blavatsky

London
 1891.

THE KEY TO THEOSOPHY.

Fig. 3

CONCLUSION.

We must note the fact that the particular advice on the sex problem for which C. W. L. has been censured had been given by him long before he joined the T. S., when he was a clergyman in the Church, he himself hearing of it from clerical sources, as he explained to the committee of enquiry in 1906. When in 1906 there was a furious indignation against him, he stood perfectly calmly by his advice, explaining that he had given it in individual and special cases as a prophylactic and as preferable to the advice not infrequently given by medical men. What most amazed me was that all those Theosophists, who had known and admired C. W. L.'s services to Theosophy for twentytwo years, should suddenly consider him as having lapsed morally all at once. They seemed utterly unable to remember that, during those twentytwo years, during which he had not thought fit to revise his ideas, he was doing excellent work, and was without the slightest doubt the centre of the force of the Masters. They knew and admitted his special eminence in the past; but he "fell".

This whole matter of the sex difficulty of the youth and the best line of solution will no doubt be solved by the wisdom of the coming generations. I had not, and have not, anything to contribute to that solution. But though the whole problem came startlingly before

me in 1906, I feel immensely grateful that C. W. L. opened my eyes to the biggest problem which confronts us men—a problem which is being constantly shirked by Theosophists as by all others. Since 1906, I have tried to keep my eyes open to this most perplexing problem, and to gain information about it. What roused my indignation in 1906 was the sudden fury of Theosophists who considered him as “fallen”, merely because they happened to discover for the first time ideas which he had been holding for about a quarter of a century. I was not championing C. W. L.’s ideas; but I did fight to maintain that C. W. L. had not changed in his nature, or in his value to the Theosophical movement, merely because some Theosophists thought they had “found him out.”

The three illustrations of H. P. B.’s high regard for C. W. L. will, I think, be sufficient for most people, who believe that H. P. B. was not an ordinary woman, but one who had deeper perceptions. She did not call every Theosophist round her a “well-beloved friend.” If she regarded C. W. L. as worthy of her high regard, during three years when he had particular views on sex matters, and in spite of the slanders about him in Ceylon, I think many of us are not likely to make a mistake in following her example and holding him in a similar high regard.

C. JINARÂJADÂSA.

GENERAL REPORT OF THE INDIAN SECTION T. S.

For the year ending 30th September 1926.

The year 1926 has been one of still larger interest and activity on the part of our members throughout India. It has been a year of deeper faith and more joyous Hope. A new outlook on life, a clearer understanding of our duties and a greater resolve to make ourselves fit in the glorious plan of work that is being gradually disclosed to us, form the background of our narrative. We are awakening to the realisation that the golden page of the World History of the future is being written today almost unobserved by mortal eyes, and that our clear duty is to be humble but deliberate agents in the working out of that Mighty Plan, rather than let ourselves be moved unconsciously, and even unwillingly, by the irresistible Force which unerringly moulds the World Destiny.

Constitution. On 23rd December 1925 at Adyar the Council approved of the scheme of decentralisation which used to come up in one shape or another before the Indian Section for the last three or four years. The rules and the constitution were accordingly amended and on the 25th December last year the following resolution was unanimously passed:—

“That the Convention of the Indian Section approves of the changes in the Rules suggested by the Council of the Indian Section T. S. to permit such Federations as so desire to have the power of managing their own affairs.”

In pursuance of the above resolution the Council of the Indian Section decided that the rules regarding the Federations being granted autonomous powers be brought into force from 1st October 1926 for such Federations as may apply for the same. All the seven Federations in the South and only Behar in the North applied for autonomy and their application was forthwith granted by the Executive Committee. From the 1st October 1926 eight Federations have started their work on an autonomous basis. The result of the working of the new system will be watched with great interest, and I am sure this Convention will heartily wish these enterprising Federations all success in the new responsibilities that they have undertaken.

The connection of the All-India Federation of Young Theosophists has been made closer with the Indian Section than before, and after full consideration the Council framed and introduced definite rules in the Constitution. It is a matter of great pleasure that our Council will, under the rules, have in future two representatives of the Youth Federation. Their presence will undoubtedly give the Council a freshness of outlook and a new energy and force which will be so much needed in our work in the near future.

Although strictly it does not fall within the scope of this year's review, it is however my pleasant duty to report that our President's Birthday in the year 1926 was marked by the reincarnation of the National Society of the T. S. in Ceylon which had a short period of life from 1888 to 1891, after which its existence was merged into the larger body of the Indian Section. We give to this forty-second National Society in the World our fraternal and most cordial greetings.

Membership. The roll of 'active' members in the Section stands almost at the same figure as it was last year. In 1925 our strength

was 4980; in 1926 it has been 5029 showing once more, after a seeming set back during the last three years, a slight increase of 49 members. It is a matter of great satisfaction that while our ranks have been strengthened by the addition of 620 new members as against 388 in 1924-25, only 468 had to be declared 'dormant' as against 689 last year. Another hopeful indication of a more intense realisation of our duties and of a real and increasing interest in the great movement is that our list of dormant members has been definitely showing lesser and still lesser losses during the last five years.

In 1921-22 dormant members	1734
In 1922-23 ,, ,,	1586
In 1923-24 ,, ,,	776
In 1924-25 ,, ,,	689
In 1925-26 ,, ,,	468

With this steadily decreasing scale of losses it appears at first sight a mystery why our number of active members which was 5833 in 1922-23 should stand at only 5029 today. The reason lies in the fact that in December 1923, at the happy suggestion of Dr. Arundale and with the hearty approval of our revered President, the Council allowed the formation of an All-India Federation of Young Theosophists attached to the Indian Section, but at the same time having full liberty to organise their own internal affairs. One result of this new body has been that all young men and women between the ages of 21 and 25 who previously used to be enrolled as regular members of the Indian Section now join the Youth Federation and form part of its enrolment and not directly of the Indian Section. The correct figures of the first year 1923-24 are not available, but in 1924-25 the Youth Federation had a membership of 1415 which in the year under report has gone up to 1722. Thus, including the members of the Youth Federation, our total membership in 1924-25 was actually 6395 and now in 1925-26 it has gone up to 6751.

Lodges. The number of active lodges and Centres in 1925-26 under the control of the Section, excluding Youth Lodges and Centres, was 364 as against 365 last year. The slight decrease of one is due to the fact that four Lodges have been amalgamated into two. Including the number of Youth Lodges and Centres which is 59 we had altogether 424 branches in India including Ceylon.

Finances. Although an increased income from the Annual Dues cannot by any means be regarded as a correct index of a true advance of our movement, yet it does undoubtedly indicate a healthy and welcome change in the attitude of our members towards the outer organisation which serves as a vehicle for the inner spirit behind the movement. It clearly shows that our brethren have begun to value their membership of the T. S. which stands before the world today as a channel for higher influences and as the Messenger of a New Age.

The following figures speak for themselves :—

	Actuals. 1924-25.	Estimate 1925-26.	Actuals 1925-26.
1. Annual, Dues Lodge, members.	Rs : 13937-9-6	13100/-	14310-6-0.
2. Annual Dues, Unattached members	„ 1230-8-0	1100/-	1495 0-0.
3. Entrance Fee	„ 1654-0-0	1500/-	2917 8-0.
Total	16822-1-6	15700/-	18722-14-0.

Our income from rents has also been much better than in other years. There were heavy arrears to the extent of nearly Rs : 2700/- to be paid. We have been able to realise over Rs : 2000/- and the remaining Rs : 700/- we hope to get in the ensuing year.

We were hoping to be able to collect a donation of Rs : 5000/- in order to complete the improvements that we had taken in hand at the Headquarters last year. But at present we have postponed the collection of funds for this object and have undertaken a much bigger project in hand which we are certain will play an important part in the great work of the future. We have started constructing a marble temple in Shantikunja for the congregational Hindu Pooja inaugurated under the auspices of the Bharata Samaj by our Krishnaji, which affirms the presence of the One Light and Life in all forms, and aims at making ceremonial a link between the seen and the unseen, a real channel through which the Higher Intelligences and the Deva Hosts may pour down spiritual life for the uplift of all. To it people of all creeds, colours and sects are welcome—the Orthodox Brahman and the Panchama, the Christian and the Musalman, the Parsee and the Jew, the Sikh, the Budhist and the Jain, in fact all earnest souls who could bring an offering of devotion and are seekers for the Peace of the Eternal. We shall need at least 50,000/- for the temple, and I am glad

to announce that our boys and girls and other workers have already collected Rs : 5500/-.

Obituary. When our hearts are full with the joy at the prospect of big events and great work before us our thoughts naturally turn to some of our dear colleagues and co-workers whom Death has for the present sent to their well-deserved rest. Babu Govinda Das Sahab of Benares was one of that noble band of T. S. workers who had gathered round our President in the early years of her work in India. An eminent scholar acquainted with both Eastern and Western thought, he did most valuable work for Theosophy and for reformed Hinduism, and helped Mrs. Besant loyally and devotedly in the foundation of the Central Hindu College. Another great and eminent Sanscrit Scholar, our well-known brother Pandit Mahadeva Shastri, Librarian of the Adyar Library, had rendered great service to the cause of Hinduism, and of Oriental learning by many valuable publications. But his greatest service by which he will be known in years to come is that he was mainly responsible for the Hindu Congregational Pooja of the Bharat Samaj and for training Krishnaji in the technique of the Ritual. Ceylon and its newly started National Society is the poorer today on account of the death of that selfless worker Mrs. Higgins who had dedicated her life to the cause of Theosophy and the education of Buddhist girls in Ceylon. Yet another devoted worker in the field of education for girls was Miss James, the right hand of Miss Gmeiner, the dearly loved Principal of the Indraprastha Girls' College, Delhi. Miss James' unassuming manners and her unsparing labours for all good causes had endeared her to all her pupils and friends. Rai Bishambhar Nath of Delhi was a very senior member of nearly 30 years' standing and did useful work in spreading Theosophy in the Punjab. Brother T. H. Jagannadha Iyer of Chidambaram, Y. Srinivas Rao, P. Narasimhaiar of Chittore were our three veteran workers and propagandists in the South. The sudden and premature death of that young and promising worker Krishna Nandan Prasad an ex-student of the Central Hindu College, has physically cut short a valuable life at a time when we need more and still more workers of his purity of character, self-sacrifice and utter devotion to the service of the Great Ones. For him Theosophy was a passion. While the report was being written we received the news of the death of another well tried and earnest worker Mr. N. G. Paranjpe whose youthful enthusiasm and ever smiling face attracted the hearts of all who came

in contact with him. He did excellent work as Headmaster of the Theosophical School at Cawnpore. Good work done in the Service of God through service of man truly conquers Death, and such noble servants shall ever live in our memory. We pray that they may have the Peace of the Eternal with them.

Conferences and Federations.—Turning again to our work we find that the South India Conference under the guidance of our venerable but mysteriously young Joint General Secretary T. Ram Chandra Rao and the experienced and energetic Secretary Mr. S. Raja Ram, has been showing an increasing efficiency in organisation. Not only have all the Federations been busy improving their organisation but the different groups of which they are composed are showing greater and greater activity. No wonder then that in the words of our Joint General Secretary 'the feeling of loving comradeship that is becoming more and more felt contributes a great deal towards the growing realisation of Brotherhood'. Those who know what South India was like a generation ago in its orthodoxy and in its fondness for social exclusiveness, will appreciate all the more the value of theosophical work in those parts. It rejoices our hearts to read in Brother Ram Chandra Rao's report that in almost all places where our principles have been accepted narrow distinctions of caste, creed, sex and colour are getting almost ignored. The North with its huge area and long distances and its complexities of religions, culture and traditions cannot show the same efficient results as our brothers in the South in a more compact area with greater uniformity of tradition and culture can show. Moreover, all our great leaders being so near at Adyar are easily accessible to them. Far be it from me to find fault with our devoted co-workers in the North when I say that our North India Conference is yet only nominal in its existence and functions. I hope I shall not be misunderstood. In fact, as General Secretary and ex-officio President of the Conference, I am solely responsible for any shortcomings in the work of the Conference. I have already explained the reason why our progress has been slow. My whole object in prominently mentioning our weakness is that we may in future give our serious consideration to the matter and put in larger efforts. Our hope lies with our Youth Federation and the Youth Lodges, not because I look upon the T. S. Federations and the T. S. members as relics of the past, but because we need the help of the splendid energy and enthusiasm of the young.

For fear of length I abstain from narrating the immensely useful work done by our different Federations. A detailed description of their varied activities is given in the reports of the North and South India Conferences which form part of this report. While dwelling upon our Conferences and Federations I may invite the attention of their Executives to the very valuable suggestion of Brother Ram Chandra Shukla published in the November/December number of Theosophy-in-India. He suggests that at the gatherings of our Conferences and Federations and Groups it would be extremely desirable to arrange a meeting of representatives of different religions who will, instead of indulging in unnecessary and gratuitous criticism of other faiths, meet together in a true brotherly spirit to place before their hearers the beauties of each faith and its valuable contribution to human advancement and happiness. Our Theosophists are peculiarly fitted for this mission of peace and goodwill between different sects and religions. It will also bring about a clearer understanding and a better appreciation of our ideals and principles among the followers of different religions existing in this vast peninsula. While dwelling on this subject may I appeal to our members to make the T. S. Muslim League a more living organisation. Our brothers in the North particularly, have to make it a special feature of their activities. In our unhappy experiences of the past few years there is a distinct and an urgent call to Indian Theosophists to bring about harmony and better understanding between the two great communities of India, Hindu and Muslim—by diverting their attention from the non-essentials to the essentials in religion, and by creating in each a genuine reverence and regard for the valuable services rendered to humanity by the other. Above all, the central idea of the common source of all religions has to be thoroughly popularised. I hope it will be the pleasant duty of the General Secretary of the Indian Section next year to record an advance in our work in this direction and to report that the T. S. Muslim League has become a vital and living part of the Theosophical movement in India. With what face can we approach the Lord of Love when he comes if we fail to do our duty in this respect, and do not eagerly prepare the ground for Him to sow the seed of true divine love.

The Indian Bookshop, Benares. India owes so much to the heroic labours of our noble President during the last 33 years for the uplift of this country. No other National Society of the T. S. in the world

has had such unique privilege of her long and continued presence as it has been our good fortune to have. She has now placed the Indian Section under another heavy debt of gratitude by transferring to it on the 1st of April 1926 the entire stock of the Indian Bookshop, Benares, which was hitherto a branch of the Theosophical Publishing House, Madras. We have not had the time nor the requisite experience to examine the accounts minutely in order to be able to present to the Council and to this Convention a scientifically correct statement as a business concern, but we hope to be in a position to do so at the close of the next financial year. The capital value of our President's princely gift may be roughly estimated at something between twenty five and twenty eight thousand rupees. Let us hope the Indian Section will prove itself worthy of the trust placed in its charge.

Lodge Buildings. The increased interest on the part of our members in the Theosophical movement and their growing desire to spread its message and extend its usefulness, is showing itself in their efforts to provide a suitable habitation for the more active Lodges. Some of our devoted and earnest brethren have presented to their respective Lodges lands owned by themselves, or have transferred to the Indian Section buildings constructed at their own cost. Subscriptions are being raised at many places to construct suitable buildings. This year the foundation stone of several T. S. Lodges has been laid. In some of these accommodation has also been provided for Co-Masonry or Star work. Poona and Baroda, Hyderabad & Multan, Vizagapatam, Rajahmundry, Enangudy, Tellichery, Coimbatore, Madura, Trichinopoly and Triplicane—also Allahabad and Gwalior—are places which have been active in this direction. May I repeat what my predecessors have so often repeated before—but let us hope this time not quite in vain—that it would be more business-like if the original title deeds of these buildings and lands are promptly sent to the General Secretary for safe custody. For some inexplicable reason there seems to be considerable hesitation on the part of our Lodges to adopt this simple method which is absolutely essential. It would be still better if one copy of the registered deed is kept with the Lodge Secretary and another with the Federation Secretary. There are so many of our Lodge buildings of which the title deeds are now missing and cannot be traced. Surely, this is extremely undesirable and unbusinesslike. In this connection it is my painful duty to draw the attention of our members to one or two instances which have come

to my notice officially, and I feel it would serve better purpose if I mention them publicly. There have been one or two cases where subscriptions were raised and collected for buildings and the funds were allowed to remain in the hands of the Secretary of the Lodge. The present office-bearers of a certain Lodge are having considerable difficulty in getting money from the previous Secretary, and matters are threatening to go to a Court of Law. If the Lodges so wish, the Indian Section offers to keep their money in safe deposit, give them proper receipts for the amount and return the money to the responsible authorities of the Lodge—together with any interest accrued—whenever the proposed construction is actually taken in hand. A duly registered corporation like the Indian Section will, I trust, be looked upon in future by our Lodges as their trusted servant and not altogether a stranger.

Propaganda. Our Section is particularly weak in propaganda. First and foremost, we need a much larger number of well-informed and really efficient lecturers. In this connection one is naturally reminded of the extremely valuable lecturing work done by persons like Miss Lilian Edgar, the late K. Narayanaswami and F. T. Brookes, Sakharan Ganesh Pandit and others, not very long ago. We are fortunate in having quite a good number of competent and forceful lecturers even now, but the time of most of them is so much occupied with many other useful activities that they can only do lecturing work whenever they can spare time. We need men and women who will devote their time solely to lecturing work.

We are still more deficient in our propaganda through the medium of the different languages in this country. It is true no other National Society of the T. S. has such a variety of languages through which it has to approach the public. But compared to the activities of Christian Missions in India and the efforts of our brethern of the Arya Samaj we lag very far behind in supplying suitable information and issuing useful literature to educate the public. The annexed reports of the North and South India Conferences show that some efforts are being made to spread the knowledge of Divine Wisdom by means of Magazines, translations and occasional original publications. But the entire work has to be conceived and planned on a much bigger scale and has to be much more efficiently co-ordinated. The more one thinks of our future work, the more is one struck by the fact that a well-organised propaganda in the language of the people and in a manner suited to their genius is an indispensable necessity.

Star and other Activities.—If I have not specifically mentioned the splendid work that is being done by our members of the Order of the Star in the East, it is not because I consider it in any way different from Theosophy, but because it will form the subject of an interesting report from the Organising Secretary of the Order whom I do not wish to anticipate. Suffice it to say, that an increasing zeal and intensity of devotion characterises their work.

Education is happily our most favourite activity, and the understanding and earnestness which our members bring to bear in their work readily wins the confidence of the parents and guardians and receives an encouraging response from the public. Experience has also shown that only such Lodges have gradually become strong centres of influence where our members have interested themselves in some definite work, and chief amongst them the work of education. The place somehow mysteriously attracts more earnest workers and soon becomes a living centre and a nucleus for many other beneficent activities.

Women's work is also rapidly progressing, and branches of Women's Indian Association are being established at so many places. In our Girls' Schools and Colleges we are silently building up a true type of Indian Womanhood refined, cultured, sacrificing and devout. Our children are being brought up in a cleaner and happier atmosphere, and they are being trained with greater care and understanding of, not only the laws of physical but also of superphysical health. In fact there is a wonderful change going on silently in the theosophists' homes where life is freer, sweeter and more beautiful.

Our ears and hearts are now being opened more and more to the call of the humble and the distressed around us, and young Theosophists at various places are devoting themselves to educating the children of our poor and unfortunate neighbours. Work for the so-called 'Depressed' classes is no doubt being taken up with greater sympathy and earnestness, but we wish our Indian Theosophists will throw themselves a little more vigorously into this work and hasten the practical solution of this unhappy social problem of India. Here and there individual members are interesting themselves in helping the convicts in Jails and awakening them to a sense of the Divinity in them awaiting to be released. This good work also needs much more organised effort on the part of our Lodges.

Visitors. We are very thankful to our brother Captain Max Wardall, National lecturer of the T. S. in America, who at the suggestion

of our Vice-President, Mr. C. Jinarajadasa, was good enough to place himself at the disposal of the Indian Section and did exceedingly useful lecturing work in the different Provinces of India. He made an extensive and continuous tour for nearly two months in Northern and Southern India where he addressed large and enthusiastic audiences eager to listen to the message of Theosophy. I trust our brother has carried with him across the seas happy memories of his stay in India, where he won the esteem and the loving regard of so many of his Indian friends.

Centres and Workers. My distinguished predecessor Sir T. Sadashiva Iyer rightly pointed out in his report last year that there were 'signs of the gradual crystallisation of the work of the Indian Section round a set of definite nuclei spread in the different parts of India'. In Sindh and Baluchistan, the open-hearted generosity of our brother J. N. R. Mehta and his civic activities have endeared him to young and old alike. The facile pen of brother Jethmal of Hyderabad and his profound knowledge of Sufi literature and philosophy, coupled with sound political work, has enhanced in public estimation the value of Theosophy as a practical philosophy of life. That experienced National Lecturer of the T. S. in America, Captain Max Wardall, has sent a glowing account of Karachi and Hyderabad. Says he "of Hyderabad and Karachi in Sind I am rather at a loss to express myself.....Both these Lodges..... are strong in membership and rich in leadership. I think I shall be obliged to say that nowhere in any country of the globe have I seen Lodges superior to these twin stars of the Sindh. Certainly in no city of America, Canada, England or France does any Theosophical Lodge wield such a tremendous influence on the life of the community as do the Lodges of these cities."

The large, and in certain respects difficult field of the Punjab is being slowly and carefully worked up by our brother H. C. Kumar. With his bringing up in Sikhism and his deep study of the great religion of Islam he has a happy knack of applying the noble truths of Theosophy to the daily problems of life. He thus seems to be cut out by Nature for work in the Punjab where people are more practically minded and where the population is divided in its devotion to Hinduism, Islam and Sikhism. Lahore is gradually realising its great potentiality for work and should soon become a powerful centre of influence in the Punjab.

Delhi has the good fortune of having Miss L. Gmeiner, Lala Krishnajas Rai, Lala Jugul Kishore and other tried workers who have proved their capacity for solid work. Let us hope that the seed sown by them about a quarter of a century ago will soon bear fruit and turn an erstwhile unproductive soil into a fertile Theosophical garden. The Indraprastha Girls School and College for women is a monument to the devotion of the members of the Delhi Lodge.

In the Indian States of Rajputana and Central India our veteran Theosophist Rai Bahadur Shyam Sunder Lal is creating an increasing interest in Theosophy by his own youthful enthusiasm and by means of useful publications in the vernacular. Another good worker Professor R. K. Kulkarni has further enhanced the utility of his mission and work in connection with the League of Parents and Teachers by the rich harvest of knowledge and experience gained in Europe and America. His unceasing activity is not only confined to the spread of Theosophy in Rajputana and Central India but he carries the torch of light in the neighbouring Provinces also. In the Central Provinces, at Akola Mr. and Mrs. Chiplonkar, and at Nagpur brothers Madan Gopal and Bansole have done valuable work in attracting the thoughtful and the serious minded to Theosophy.

Maharashtra has in Dr. V. C. Gokhale and Dr. Shikhare splendid specimens of modest but thoroughly devoted and zealous workers. Dr. Gokhale, though in feeble health, has been the mainstay of the Poona Lodge. He is the great friend of the poor and the distressed and his work at Seva Sadan and among the convicts shows his large heart and his deep sympathetic nature.

Bombay T. S. with its stout-hearted political worker Jamnadas Dwarkadas, its social reformer Kanji Dwarkadas, its philanthropist Ratansi Dharamsi Morarji and its untiring workers like K. J. B. Wadia, R. F. Gorewala, Dr. Trilokekar and Mavji Govindjee, has kept the standard of Theosophy aloft on the Western Gate of India. There is no T. S. activity which does not find a response from our active brethren in Gujerat and Kathiawar. The provinces are fortunate in having an indefatigable worker and an active propagandist in Mr. Harjeevan K. Mehta.

In South India we have our great power house at Adyar, but there are also other strong centres of influence. Guindy with

brothers G. V. Subba Rao, Yadunandan Prasad, and other self-sacrificing workers, and Madanapalle with Mr. C. S. Trilokekar and his band of earnest and devoted colleagues, have now become very strong educational centres from where radiate the blessing and the power which is sure to build a new type of Indian Youth who will consecrate themselves to the big work of the future. The venerable personality of Brother Ram Chandra Rao produces a magical influence over the hearts of the young and old alike, and while his ever watchful eye regulates our entire T. S. propaganda in the South, his active life irresistibly moves so many to hard work. The two devoted servants of the Masters, Sir T. Sadashiva Iyer and his noble wife, have set a brilliant example before others of how earnest hearts can conquer age. The inspiring discourses of Krishnadas who is almost always touring in the Presidency have, in no small measure, awakened public interest in Theosophy and its message. There are in the Karnataka two staunch servers, Mr. & Mrs. Chandrashekhar Iyer, who with a band of workers have done so much to make the Bangalore Lodge a real Theosophical centre, and whose contributions in the field of religion and social reform have been very substantial. Another good worker in the Karnataka area is brother Madhava Rao an educational officer in the Mysore State about whom his district officer reports: "His efforts in the cause of the uplift of the Depressed classes deserve the best recognition of the Department." Brother A. Rangaswami Iyer of Madura is devoting his talent and energy to all good causes—religious, social and political—in true theosophical spirit. He has thus become an inspiring force in the South Tamil Area. Mr. A. Najundappa of Cuddapah devotes his time and energy in preparing and distributing pamphlets on theosophy in the vernacular at religious fairs and railway stations. Brother Abdul Karim of Trichinopoly is yet another staunch worker whose heart rings true and who has been doing valuable service for Theosophy and Islam. We wish there were many more of our Musulman brethren sharing with him in this great work. In Kerala, our soldier of Theosophy S. Manjeri Ramier with his band of active workers has put fresh vigour into the Kerala Federation and has wonderfully organised the entire work there. Coimbatore in the West Tamil Districts is a pretty strong centre with Miss Amery at the head of the Girls' school. In the Northern Telegu Districts brother A. S. Rajagopal Aiyengar is the mainspring of all T. S. and allied work in the area. He has gathered round himself some enthusiastic workers

who have the further advantage of the guidance of that tried worker brother C. Ramaiah.

No account of our workers and work in the South will be complete without mentioning the name of that noble-souled brother Ranguatham Mudliar who has been our great representative in the Ceded Districts. It is a matter of no little joy and pride to the Indian Section that one of its Councillors is now filling the responsible position of the Minister of Government. I am sure we are happy, not because he occupies a position of honour which carries large emolument with it, but because a true friend of the poor and a devoted servant of the Great Ones has been offered an opportunity for still greater service and of setting before the younger generation a high standard of clean public life, free from all selfish ambition and dedicated to the service of his fellow men.

Babu Hirendra Nath Dutta, our veteran champion of all good causes—political, economic, social and religious—in Bengal, has to his credit a record of long service patiently rendered under all kinds of adverse circumstances. No wonder then that he has the privilege of being looked upon by his colleagues as a centre radiating beneficent influence around him. Brother Chandra Deo Narain in Bihar is another nucleus around whom a group of earnest workers is gradually gathering.

I come last to the Headquarters of the Indian Section. With our Chief as the great inspiring force, Benares has during the last 30 years and more, already put in a record of good solid work dedicated to the service of the Great Ones, whose compassionate eyes always watch with interest and sympathy the selfless efforts of aspiring souls. It has been granted the privilege of an added power which is sure to grow in volume and strength as that power is rightly and fully utilised for the service of our fellow creatures. Where all are moved with a common spirit of self-dedication it would not be proper to mention particular names, but it is impossible to withhold our great admiration of the remarkably good services rendered by our brother B. Sanjiva Rao who has literally thrown himself heart and soul in Their Great Work, and has done so much to move both young and old with a true aspiration to live a higher life and with a burning desire to serve the Masters. Many will gratefully confess the change that has come about in their lives by

the inspiration they have received through him. His interesting and inspiring notes in Theosophy in India carry the message of hope and faith much beyond this centre, and have attracted the attention of our beloved President. His accomplished and talented wife Mrs. Padmabai Rao is showing great capacity for organisation. She has driven away all inertia from the place and pushes and regulates things in a remarkable manner. Brother Damodar Prasad is the great magician of the place. He would have by this time turned us all into live electric wires, and into smokeless and perhaps noiseless pumping engines, were it not that his irrepressible inventive genius has at times been handicapped by a cold response from a peculiarly close-fisted General Secretary. He is both a speculative and an operative Mason, and has been vigorously at work in tidying up every thing in the Compound and trying to create a beautiful clean environment, a little more worthy of being used by the Lord for His work. As Head Master of the Boys School he is passionately loved by his colleagues and his students.

Friends, our thoughts at this moment, naturally turn to our noble President who is not present here today. We send to her our reverent love and gratitude. In that remarkable 'Message to the members of the Theosophical Society from an Elder Brother' which it was our proud privilege to listen to last year, we have the highly encouraging assurance given about her in the following words :--

"We lend to you again for further inspiration and wise leadership your valiant President, our consecrated representative in the outer world, our cherished, dearly loved brother. For many years she will remain among you and she will guide you—if you will—along the pathway We have chosen for our Society. You too love her dearly, and not many centuries ago you might have followed her to death. Today you can follow her not to death, but to the larger life. Follow her, brothers." "We will," is the one answer that goes forth from our hearts in response to this touching appeal.

The other distinguished brother, whom we physically miss today is our dearly loved Krishnaji. To know him once is to love him. I am sure he is thinking of us all today. He is wishing us all to grow bigger and to enjoy with him the Great Kingdom of Happiness.

Brothers, in closing let me refer to the Great Message once more which is our Magna Charta. Reviewing the work of the T. S.

during the half century that is over, our 'Elder Brother' was pleased to testify to the work of the Society in these encouraging words:—"To the Theosophical Society largely belongs the credit of being the bulwark against the forces of reaction, of narrowness, of separative pride." Let us however think more of what we are required to do in future. Here are very clear directions for us:—"We say to you: within this next half century you can make Brotherhood a living reality.....You be of one blood, one source, one goal. Know this truth and live it." Friends, we are not only to know but to live this truth. Let our life and our actions not belie our professions. Listen again to the words that came from the Lord of Love through the lips of His chosen vehicle the other day at Ommen: "What have you done with your studies, your Society, your jargons and your forms? What have you created, what have you done for me, the ordinary man? Have you given me bread when I was hungry? Have you given me drink when I was thirsty? Have you made me happy when I was in sorrow? What have you done?" Brothers let us deeply ponder over these words and take care that the terrible indictment "You have given me phrases, you have covered my truth with your words" does not apply to the Theosophical Society and its members.

IQBAL NARAIN GURTU

General Secretary.

ACTIVITIES.

A POONA GATHERING.

Bombay has given us a good lead in the matter of holding gatherings of members of the Star and Theosophical Society who are unable to go to the great Convention at Adyar or Benares.

We in Poona had a similar gathering for three days in Sadashiv Peth and on the fourth day, which was 28th of December, we all migrated 6 miles outside of the town to that serene spot well known here as "Pashan." As the day progressed the number swelled over 30 persons. The arrangements were in the capable hands of Bros. B. K. Gokhale and V. B. Gokhale. We began with an informal E. S. meeting and then performed the Bharat Samaj Puja. The general atmosphere was one of great joy and happiness and it was sustained by good music, impromptu artistic productions from the young ladies, and an offer from Bro. B. K. Gokhale of the prize of a flower to one

who smiled best. The speeches at the Star meeting in the afternoon were thoughtful and interesting but the programme around the Camp Fire was a fitting climax to a somewhat strenuous day. Brother B. K. Gokhale kindled the Fire at 6-30 P. M. and said the prayer to Agni Deva. Then we all sat down for a brief silence amidst the stillness of the evening and B. K. Gokhale who had attended the Star Conference at Ommen in July last gave us a very vivid picture of what he saw there. We were all very deeply impressed and returned to the town in the darkness of night with our spiritual perceptions well illumined. Thanks to Bro. B. K. Gokhale for many things and the Bro. V.B. Gokhale for most. I should not wonder if this gathering during Convention time became an annual function in Poona as it is in Bombay.

S. S. BHIDE.

* * *

A THEOSOPHICAL TOUR IN THE U. P.

A very important resolution passed at the last Convention at Benares—one which is destined to produce far reaching effects was that moved by brother Jamnadas Dwarkadas of Bombay, seconded by brother Abdul Karim of Tricky and supported by myself, to the effect that a serious effort be made by members and Lodges of the Theosophical Society all over India to bring about better understanding between the two sister communities of India, the Hindus and the Mohammadans.

As my humble contribution towards that noble work, I have been touring in the U. P. since leaving Benares on the 3rd. I have visited several places and, besides other subjects, have everywhere spoken on the Universal Teaching of Islam. At Ghazipur and Mirzapur, the large halls in which the lectures were given, were packed and the Muhammadan gentlemen who took the chair on these occasions, spoke highly of the work which the Theosophical Society had undertaken to do. At Cawnpur, which was the next station visited after Allahabad, the lecture took place at the Muslim High School with Hafiz Haidayat Hussain, Bar at Law, in the chair, and both he and the Headmaster expressed themselves thoroughly gratified. At Agra where the feeling between the Hindus and Muslims was running rather high, the response was not so good, but those who came, whether Hindus or Muhammadan, were struck with the new view-point from which the lecture was given, and if the remarks of the correspondent of the *Leader* of Allahabad who attended the lectures at Agra and Tundla, is an index

to the feelings of a section of the people, it is clear that the better mind of citizens at Agra is not different from the better mind of the citizens of other places visited.

But the cordiality and warmth shown by the people of Jhansi was overwhelming. My first lecture on Islam took place in the Rani's Palace—the Rani of Jhansi who put up such a brave fight during the Mutiny. The Hall was full, the audience consisting of both the Hindus and Muslims. And when the lecture was over, some of the leading Mohammadans present, some of them very orthodox, overwhelmed me with compliments and insisted that they might be allowed to arrange another lecture for their community. One lecture had already been fixed and it was not possible for me to prolong my stay, so I agreed to give an additional lecture on the next day which was a Sunday. This was followed by a lecture for the Hindus on the Message of the Gita, and was joined in by the Mohammadans in large numbers, and when it was over, the Mohammadans expressed themselves agreeably surprised to find that it contained such lofty teaching. Never before have I met with such warm response from the Mohammadans as a community as at Jhansi and I shall cherish my visit to Jhansi for many a long day. It is up to our brothers of the Jhansi Lodge to take the fullest advantage of the sympathy that has been awakened, and I am sure that they will do so. I am particularly grateful to Mr. Abdul Bari, B. A., LL. B., for his evincing genuine interest in making my mission a success at Jhansi.

I write this from Gwalior, where I arrived on 24th January and gave a lecture on Islam next evening under the chairmanship of Major Hashmatullah Khan Sahib, Revenue Member of the Gwalior State. The elite of the town was present at the lecture, and, I am credibly informed, liked it very much. As a matter of fact I could have desired for no better setting to my lecture. The Lodge of the Theosophical Society stands on an eminence in the beautiful King George Park and overlooks a mosque on the right-hand side and a Temple on the left—all three being the gift of the late Maharaja to the people of his state,—an eloquent testimony to the catholic character of the donor and permanent reminder to the followers of the various religions that it is one God whom they all worship under different names and according to different forms. All honour to the late Maharaja who was perhaps the first ruler after the great Akbar to practice Theosophy.

Readers of Tennyson will recall "Akbar's Dream":

"O God in every temple I see people that see Thee,
And in every language I hear spoken, people praise Thee.
Polytheism and Islam feel after Thee.
Each religion says, "Thou art One without Second."
If it be a mosque, people murmur the holy prayer,
And if it be a church, people ring the bell from love of Thee
'Sometimes I frequent the Christian cloister, and sometimes
the mosque,
But it is Thou whom I seek from temple to temple."

Besides the lectures on Islam and other subjects, opportunities were taken to address students of the various schools and colleges. At Allahabad lectures were given at the Kayastha Pathshala, Muir Hostel. At Cawnpore, the address to the students of the Sanatan Dharma evoked much enthusiasm. At Jhansi, addresses were given to the students of the Intermediate College, the Training School and the High School. At Agra, a number of young men are planning to start a Youth Lodge and I am going there again to help them to do it.

From Agra, I go to Aligarh where two lectures on Islam are being arranged; thence to Khurja, Bulandshehr, Hapur, Moradabad, and Delhi where I hope to stay for a week.

H. C. KUMAR.

NOTICES.

As the Acting Hon. Treasurer of the Theosophical Society, Mr. Macbean, will most probably be leaving India in March, before the return of Mr. Schwarz, and as consequently there will have to be another interim Acting Treasurer, he particularly desires to renew the recommendation that remittances should *never* be addressed to the Hon. Treasurer *by name*, but simply to *The Treasurer, Theosophical Society, Adyar, Madras*. This will obviate the inconvenience likely to occur when cheques and money orders are made payable to absentees.

* * *

Much of the delay caused in crediting dues and replying letters can be avoided if members who send their dues direct or correspond with us give the name of the Lodge they belong to or if unattached state accordingly. Without this information it is very difficult to credit dues or to reply the letters immediately.

INTERNATIONAL CORRESPONDENCE LEAGUE.

THEOSOPHICAL ORDER OF SERVICE.

Extracts from Annual Report 1925-26.

The work has been well organized and is flourishing in England and Italy. In one or two countries such as China and Colombia we do not seem successful and there is no news. The year has been marked by increased life in Ceylon, France, Germany, Hungary, Java, Portugal, and Roumania. Activities have just commenced in Brazil, Chili, Egypt, Guatemala, Japan, Uruguay and California. A special effort was made to link up the Latin-American countries with fair amount of success.

Australia. They are all so busy "doing things" in Australia that they have no time left to read or write about them, so that correspondence is not very active.

Austria. Work is centred in Vienna where 15 members are corresponding with nearly as many countries.

Ceylon. Very active. The work appeals to a very limited class viz young men of some education.

England. The magazine section is developing. Twentyfour overseas Lodges in as many different countries are being regularly supplied with English theosophical and other magazines, foreign magazines being received in exchange. A goodly number of individual Theosophists are regularly posting magazines to isolated members in various parts of the world. In several cases the foreign magazines received in exchange are circulated among Lodges and members. The International Social Centre at 84 Boundary Road London N. W. is being constantly made use of by friends from overseas. Real "service" work is being done at this centre, for making the sojourn of the overseas friends pleasant and free from anxiety. The correspondence Secretary reports a growth in the applications from overseas for correspondents. Approximately 650 adult British Theosophists are on the list. An attempt is being made for appointing "Correspondence Secretaries" in T. S. Lodges. Links have been established with 43 countries, India, Germany, U.S.A. Italy and New Zealand are specially prolific in supplying correspondants.

KRISHNA RAO GANESH

2148 Sholapur Road, Poona.

Income and Disbursement Statement for

[illegible]

1925—26 Indian Section T. S.

Expenditure.		Amount.			Total.		
		Rs.	a.	p.	Rs.	a.	p.
A. BENARES PROPERTY :—							
I.	Rents, Rates and Taxes ..	888	7	2			
II.	Building, repairs & Furniture ..						
	(a) Construction	743	0	6			
	(b) Maintenance	2448	3	2			
	(c) Drains	713	15	0			
	(d) Other Improvements ..	2066	1	6	6859	11	4
III.	Garden Expenditure :— ..						
	(a) Servants	915	13	6			
	(b) Irrigation-Current ...	238	11	9			
	Pump	1346	12	6			
	(c) Servants Clothes	50	0	0			
	(d) Other Expenses	103	1	6	2654	7	3
IV.	Miscellaneous :— ..						
	(a) Lighting	379	6	0			
	(b) Scavenging	31	14	0			
	(c) Choukidars and Sweepers ...	822	13	9	1234	1	9
B. OFFICE EXPENSES, PROPAGANDA ETC :—							
I.	Office :—						
	(a) Establishment { Head-quarters	3673	0	0			
	{ Adyar, Madras	504	3	3			
	(b) Servants	307	0	0			
	(c) Printing, Stationery and Stamps	1708	2	9			
	(d) Servants Clothes	25	0	0			
	(e) Furniture	194	15	7			
	(f) Other Contingencies	437	0	0	6849	5	7
II.	Propaganda :— ..						
	Lecturer's Salaries	4215	0	0			
	„ Travelling allowance ...	2850	11	9			
	Kerala Federation	861	12	0			
	Theosophy in India Printing ...	2036	2	6			
	„ Postage	347	9	0			
	Grant to Vernacular Magazines ...	577	10	0	10888	13	3
III.	Indian Section Library	97	11	6	97	11	6
IV.	Apportionment of Commuted Dues	742	5	0	742	5	0
V.	Contribution to Adyar	1608	6	0	1608	6	0
VI.	Other Contributions						
	Boys' School	300	0	0			
	Girls School	300	0	0			
	Ramkrishna Mission	60	0	0	660	0	0
VII.	Other expenses						
	White Lotus Day	46	9	3			
	Presidents Birth-day	49	15	3			
	Auditors' Fees	100	0	0			
	Miscellaneous Charges	623	7	3	819	15	9
					<hr/>		
					32414	13	5

CORRESPONDENCE.

U. S. ADYAR COMMITTEE.

Dear Co-Worker : No doubt your Section is planning to celebrate ADYAR DAY this year—February 17th, and that an increased interest is being aroused in support of our Mother Centre—Adyar. It occurred to us that perhaps you would be glad to know that we in America are looking forward to the greatest ADYAR DAY celebration in the history of our Section. All local lodges throughout the nation will participate in special ADYAR DAY programs.

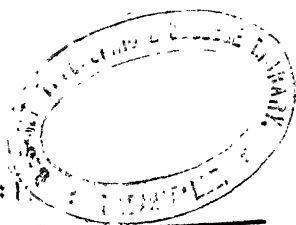
ADYAR DAY gives all Sections, 41 in number, an excellent opportunity to remember our Mother Centre, and to collect funds for our President. In America ADYAR DAY is a fixed holiday on the Theosophical calendar and each year it is widely celebrated, all lodges participating.

We should be very glad to have you tell us about your ADYAR DAY activities so that we may exchange ideas and thus bring more power and force to the work. Please write us.

We in America are particularly fortunate this year in having our Beloved President, Dr. Annie Besant, with us at this time. We pray that we may have the wisdom and capacity to show forth adequately our gratitude for this great privilege.

Fraternal greetings from America. Cordially yours,

ERNEST STONE,
Secy-Treas., U. S. Adyar Committee.



सत्यान्नास्ति परोधर्मः ।

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No. 3

Colombo

Jan. 29th 1927

My dear Raja,

I hope you will convey my hearty thanks to all the brethren who contributed so generously to my travelling fund. Without their kind help I should not have been able to attend the Benares Convention, or to visit Adyar and work there upon my book, so I naturally feel deeply indebted to them. It is always such a pleasure to find oneself again in India. With all possible thanks and earnest good wishes

I am ever

Yours most cordially

G. H. Leadbeater.

NOTES.

We gladly publish the above letter from our very revered elder brother Bishop Leadbeater. The Vice-President has given us permission to print the block that has been made of his letter of thanks to all the brethren who have had the privilege of contributing to his travelling fund. We feel sure that members will be glad to see his hand-writing ; they will notice the extraordinary care with which it is written. The writing is so beautiful, so clear and firm in spite of his great age, but more than everything else it will give us an idea of the extraordinary precision and care with which an occultist works, even in the little things of life.

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* * *

A short article from the pen of our President appears in the American Messenger, entitled "How to recognise the World Teacher." The following extract we recommend to the notice of our readers.

HOW TO RECOGNISE THE TEACHER.

"Many on reading the Gospel story must have wondered that so few among the Jews recognised the Christ when He lived among them. Even His apostles appeared to be unconscious of His greatness throughout His ministry, Peter being the one who, near the end of it, impulsively led the way, as was his wont, to the declaration that He was the Son of God. And even after that, the same apostle denied Him, after another had betrayed Him, and all of them forsook Him and fled, in His direst need. As for the crowd, among whom He is said to have performed so many miracles of healing, they were not led by these to trust Him or to recognise Him ; in fact, after acclaiming Him as He rode into Jerusalem, they cried out as vociferously for His death. I am taking the story as written by His followers.

Taking the salient facts of it, we realise that it was natural enough that the people around Him should not have remarked any sign of His true character. They had known Him as a child, a boy, a youth, a man, a Jesus of Nazareth, son of Joseph. Certainly He was not the splendid Messiah for whom they were looking, a conquering King, redeeming Israel from bondage to Rome. He did not do much in the way of teaching apparently, He spoke in parables of which the people did not catch the meaning, and He explained these only to His disciples, when they were in the house. So say the three synoptical

Gospels The fourth Gospel shows a very different personality, giving long and beautiful discourses, but even including this, how very, very little we have of the words of the Christ.

The lesson of the blindness of the people who surround Him is clear. How shall we escape a similar blindness, now that we are placed in a position similar to that of the Jews? Only by developing the germs of the qualities which are of the same nature that blossomed in Him to superhuman perfection. As we see the light of the sun because in our eyes is the ether which he throws into ripples by his rays, so must there be in our inner eyes that which can respond to the rays of the Sun shining in Him.

First of these qualities is tenderness to the weak, the undeveloped, the young, the helpless, the sinful, the subhuman. There must be no irritability, no impatience, no hasty word, no roughness, no resentment, no contempt, no condemnation, calmness, serenity, quiet radiance of good will, a steady happiness that nothing can cloud or shake. There must be an open mind, free from bias, from prejudice, from conventions, from prepossessions, ready to accept truth from whomsoever it may come, judging all things on their merits, well-balanced, unshaken by emotions. There must be the recognition of the God in each, the taking of each at his best, the ascription of the good motives in actions we disapprove, the strong protection of the weak, the fearless assertion and defence of a truth we know, firmly gentle under all provocation, and serenely joyful whatever the circumstances surround us. There must be a keen insight into truth under all disguises, and a firm will that naught can shake. And there must be an alert, eager practice of service anywhere, of all kinds, small and great as men may measure them.

Such are some at least of the qualities which will enable us to recognise the Lord, the qualities which shine forth from Him in undimmed splendor of eternal light".

From the statements that have appeared in the newspapers, it is a matter of great rejoicing to us that the great and arduous work of preparation has at last been crowned with triumphant success. Our President has stated that Krishnaji is literally perfect. This is no empty compliment paid to Krishnaji's great qualities, no merely rhetorical expression, but read in the context in which it appears, it is to us the announcement of the happy news that Krishnaji has achieved

what for so many years he has been aspiring to attain. The World-Teacher is with us, and is using His chosen vehicle in order to give to the world a glimpse of that happiness which it has not known for centuries. To Theosophists in India this is not an unexpected or strange event, but merely the logical conclusion of that great event of the 28th of December, but all the same our hearts must be filled with gladness, that there is dwelling amongst us, even if it be at certain intervals, the Great Lord of Love for whose coming the world has been longing.

* * *

It is equally a matter of happiness to all of us that the parallel work of founding the sixth sub-race has also begun in a very definite and striking manner. Only a very short while ago, a great American Anthropologist, Dr Hedlikka, has written a book called the "American Race", in which he definitely asserts that a new development of human-kind is manifesting itself in California, and that a definite differentiation has to be made in the schools between the children of the new race and the children of the old, and that the characteristic difference between the two types is the possession by the children of the new race of the faculty of intuition. Almost simultaneously with the publication of this is the announcement by our President of the purchase of 450 acres of land for the foundation of a new settlement, known as the "Happy Valley Foundation." This valley is one of the beauty-spots of California and possesses a wonderful climate. Dr. Besant has pledged herself and her vast influence, based on fifty-three years of continued public service, to this undertaking. That at the age of eighty, in addition to the many responsibilities that are already hers, she should undertake so gigantic a scheme is a very clear and significant proof that the work which she has begun is of the most far reaching significance. We have read in our Theosophical literature of the segregation by the Manu of a race of certain selected individuals and families to form the nucleus of a sub-race or a root-race. What we see to-day happening in Ojai Valley may not appear to the outer world anything very startling or very wonderful. In the newspaper world it may appear to be no more than one of the many experiments of community living. But to the Theosophically instructed public, this undertaking of Dr. Besant must have a very singular interest. To them the actual founding of a new sub-race, the training and moulding of the new type, the imparting to it by the Bodhisattva of the new religion suited to its

needs, all these are in process of unfoldment. It is difficult to assign to an event of this kind any proper significance on account of the lack of perspective, but all the same, those who have the eyes to see and ears to hear and who have developed intuition will be able to understand what is happening.

A question that naturally arises is, what can we of the older sub-races do in order to help this part of the Manu's plan. What part have we to play in this enormous work of the Manu and the Bodhisatva? Our first duty is to study very carefully, and visualise as clearly as possible, the part of the Plan which is being unrolled before our very eyes. It will be seen that so far as India is concerned the great Aryan race, the root stock, decended into India and has preserved all through this millenium the culture, the many-sided life which is being perfected in each of its parts in the different sub-races, so that our Dharma is ever the same, to preserve for the feeding of the children of the world the bread of the spiritual Life. The treasures of our great spiritual culture, which we have guarded carefully through the ages, are needed for the building up of a new civilization. America is efficient and has achieved a considerable degree of perfection in the organisation of life on the physical plane. But it lacks the peace, the poise and the balance which spirituality alone can give, and that is why India must join hands with America in this great task of building up the civilization of Brotherhood and of Beauty. The spendid philosophy of the spirit which affirms that the peace of the eternal can only be found in worlds which lie beyond the physical, the emotional, or the lower mental; that happiness of a lasting kind can never be found in these lower regions, that is a truth which needs to be demonstrated and asserted in the face of materialism and its triumphs. We have already sent our representative in the person of our beloved Krishnaji, and we in India have to gather together the finest and the most spiritual type of young men, and form them into a devoted band of disciples who will illustrate in their lives the great teachings which Krishnaji is giving out to the world. We are a poor race and have no abundance of the things of the world. That life can be made infinitely happy without worldly possessions, that real wealth is life spiritual, content, that the superficial excitement of the senses, of the emotions and the mind, which characterises western civilization of today are as nothing before the joy and the blessedness, the peace and happiness of the man in whom the spirit is unfolded

and who has realised the glories of that life of the spirit. What the world needs to-day is the realisation of this great truth. We in India must, therefore, throw ourselves into this great effort. Our past, our heredity and our environment should make the accomplishment of this goal all the easier for us. That is India's task in the great plan that is being worked out before our very eyes. Let us therefore, brothers, keep our eyes open and gather together those whose karma has sent them into incarnation in this sacred country, in order that they may have the privilege of accomplishing a part of the work of the Great Teacher who is in our midst. They will understand His message, they will enter into His Kingdom of Happiness, they will act as transmitter of that joy to a world rent by selfishness and discord.

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Bishop George Arundale has written a very significant and striking article in the March number of the Theosophist, "The Renaissance of Bombay". Members all over India will rejoice in the formation of a third spiritual centre in Bombay, forming with Adyar and Benares the great triangle of India's Theosophical Life, Adyar the centre of Power, Benares our centre of Wisdom, Bombay about to take its place as the centre of creative Activity. Bombay has had the good fortune in the first instance of being the home for a short while of H. P. B. and Colonel Olcott. Numerically it has the largest membership in India. The generosity of its members has made a great deal of our President's educational and political work possible in India. The members stood loyally as a united body during the troubles of 1906 both by our President and our revered leader Bishop Leadbeater. It is now reaping the splendid harvest of many years' loyal and steadfast work. There have been undoubtedly many forces tending to create disunity among the ranks; but such difficulties are perhaps inevitable when a centre is in the process of being born. So we offer to our Bombay brothers the very warmest congratulations, and we rejoice that they have won the special opportunity of being the channel for the forces of creative activity. Now that the work of our Lord the Mahachohan is becoming more prominent in the minds of men, it may be that the establishment of a definite centre of activity like that of Bombay might enable that place to become in a very special manner the transmitter of this wonderful power to the whole of the motherland. We hope that Bombay will take the lead as it has so often done in other departments of life, and vitalise and

energise the national life. May it be the privilege of our Theosophical brothers in Bombay to carry out this part of the Plan that has been entrusted to them.

The formation of a spiritual centre is an event of enormous significance in the inner world. It means the setting up of a dynamo which will send out a continuous current of spiritual life. The radiation of spiritual force draws together the great mass of thought and feeling which is in harmony with itself. As a consequence the whole thought of the neighbourhood gradually alters its character, and in course of time the life of a whole people becomes altered. It is to such places that the servants of the great Masters of Wisdom will be drawn. We may, therefore, legitimately expect to find a most promising material from amongst those whose karma leads to these places; especially when a school conducted on right lines is associated with such a centre. Our President has mentioned in a recent statement of hers the elements that apparently go to the building up of such a centre. Speaking of Ojai, she mentioned a temple and meditation room, a Co-Masonic Lodge, a well-equipped school, a club and social recreation hall, an Art room, a theatre as some of the things which are essential to the development of a centre. The temple and the Masonic Lodge are evidently for the releasing of the spiritual force; the Art room and the theatre for the training of the emotions; the school for the training of the mind and the imparting of culture. But more important than everything else is the presence of the Teacher and leader who forms the living inspiration of such a centre. In Ojai we have Krishnaji. In sub-centres like those that are situated in less fortunate places a number of people devoted to the service of the Masters and living together in the closest ties of friendship and brotherhood can to a certain extent act as a channel. I believe that when such Theosophical Communities are formed on even such a small scale the process of the development of a new type commences in a very definite manner. Our experience of Benares and Adyar cannot but convince us that in these two places we are evolving a new mode of living and thinking which affects even the physical features of the children growing up in these two centres. The type that is produced is of such a striking contrast to the common type all round that it is easily distinguishable, and is definitely recognised by people living in these localities. We are really evolving not only a distinct philosophy of life but a new social

philosophy, a new code of etiquette, a new dress, and even a new type of face. How far in these centres in India we have representatives of this sub-race we do not know. But that these centres act as places of training for those who show any promise of becoming workers for the Masters in the future is beyond doubt. These facts should be well borne in mind by all those who are interested in the organisation of a spiritual centre. The living together of all those who are devoted servants of the Masters, and the realisation of one definite goal as the supreme guiding principle in life, is the one force which alone can create a sufficiently vital environment. It is not easy in any place, much less in a city like Bombay, to press back the current of thought of the world around. All individual effort to counteract that pressure seems to be so baffling and it is only when a number of energetic minds will strongly to impose their own thought and their own ideal that there is any chance of successfully resisting the pressure of conventional thought. But it is always useful to remember that behind those who seek to carry out the will of the Hierarchy there is the irresistible power of Him whose will rules the world, and therefore even a few who aspire to do that will must ultimately triumph in their effort.

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It was a happy idea of the General Secretary, Indian Section, to give a place to the T.S. Muslim League in the programme of the Convention held at Benares in December last. The meeting was presided over by our Vice-President who takes a keen interest in this new activity of the Society in India. The papers read by Mr. Saiduddin of Allahabad and by Dr. Abdul Fazl, a thoughtful scholar and author of many books on Islam were extremely interesting. Let us hope the annual meetings of the T.S. Muslim League will become a permanent feature of our Convention activities in future and any interesting papers contributed for this occasion will be published as the T. S. Muslim League publications.

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There was a very important resolution passed by the Convention at Benares last December. We trust our Indian members will zealously work towards the achievement of the ideal set before them by the following resolution :—

“Whereas the two great faiths of India, Hinduism and Islam, are united in teaching the two great essentials of the Fatherhood of and the Brotherhood of man, and whereas, whatever differences

there may be in modes of worship, they are supplementary to each other, and whereas the future of India lies in a cordial and fraternal co-operation of Hindus and Musalmans.

This Convention of the Indian Section of the Theosophical Society makes a special appeal to its members, to take an active part in the restoration of harmonious and brotherly relations between the two communities during the coming year, by insisting on the absolute identity of the true interests of the two faiths and the two peoples."

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We are extremely thankful to our brother from South India, Mr. Abdul Karim, that he has utilised his holiday in touring through Northern India and placing before the Mohamadan and the Hindu Public, at various important centres, the catholic teachings of Islam, its universal aspect and its many points of contact with the Hindu, Buddhist and Christian religions. Such thoughtful and liberal presentment of any religion creates true brotherly feeling among the followers of different faiths living in India, and brings them appreciably nearer together.

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We congratulate our brothers at Cawnpore on their enterprise in starting a Theosophical monthly magazine in Urdu, named 'Sitara Subha' (the morning star). Its Editor Sardar, Mohan Singh, is a person known for his knowledge and culture, and has also considerable journalistic experience. The get up of the magazine is quite attractive, and its annual subscription is only Rs. 2/-. We trust the magazine will soon prove itself a useful channel for the spread of Divine Wisdom among the Urdu knowing public, and particularly among our Muslim brothers. We cordially wish it God-speed in its mission of service.

ADDRESS BY KRISHNAJI

STAR CONFERENCE, HOTEL SHERMAN, CHICAGO.

I want to talk to you this evening about the importance of realising that the organisation of the Star is not a sect; that it is no narrow or superstitious body of people. A sect, to my mind, is a body of people who do not think for themselves, who have no ideas of their own, who merely follow, who are inclined to superstition and blind belief; and it will be a calamity, if within the Order we encourage such

a body, if we encourage the idea that to become great you must be a superstitious and narrow minded individual whose mind and heart are limited. And there is a great danger of our falling into that groove, and against that I would warn you, and urge you with all the capacity and earnestness that I have, to be careful. After all, if you do think carefully, you will see that the One Whom we really adore, Who is the life in all things, Who exists in the innermost cave of the heart of all beings, that He does not come to one particular body, He does not come only to you and me; but He comes to all those who are really calling Him—those who are full of enthusiasm, full of happiness. And there are in the world many such beings, who are looking for Him, though they may not be aware of it. And so it will be a fatal thing if we make this organisation, or our belief in it, a narrow faith, a thing that shall be abhorred by people who think largely and feel greatly. And I am sure you will understand why we must keep this organization and our belief as nebulous and as vague and indefinite as possible, except as regards the one thing that is of vital importance, and that is the Coming. That is the thing which will show to us, who are still groping, where real life is.

You will realize also, if you will consider quietly for a few minutes, how very important it is that we should not, any of us, have the sense of possession. I am always afraid of Organizations and Societies and Orders, because there is in them all an inclination to regard their own particular form of words or jargon as the only truth; so that when the simple Truth of Reality is unfolded to them, they will misunderstand it, they will lose it, and even those people who are really seeking and who have been really working and sacrificing may lose the thing for which they have sacrificed. We must have truth in a specialised form, because we have been brought up in a particular group; we must have Truth clothed in our own particular jargon, and as soon as it is not given in that fashion we do not understand it. That is why I often wish that there was no such thing as an organization, if you will not misunderstand me; I often wish that we were all free to think for ourselves, to feel the reality of things for ourselves, without having organizations, group leaders, National Representatives, Heads, and so on. But we must have it. It is one of the sacrifices we must make, one of the barriers over which we must leap. But if you would really understand, if you would really see the Truth, you must have freedom from all these narrow things, from all the untruths

that we have created for ourselves. We must search out understanding through Him, and that means the destruction of the self. That means that we must look and feel and think through the eyes of Him who is eternal, feeling through the heart of Him who is the embodiment of happiness, and thinking through His mind who is the embodiment, the essence, of intelligence. And that is the first duty, that is the first conception that we must have.

All great teachers, all great artists and great poets, are always misunderstood. Take the Law of the Lord Buddha, for the moment, and you will see from the writings that have been left that He would have to explain over and over again the same things, because those who listened were not willing to look through His mind, they were not willing to throw aside their own preconceived ideas, their own prejudices, their own particular form of religion, their own particular conception of life. They wanted Him to speak their particular language. They wanted Him to put Himself in their place and to speak as one of themselves. And you will find as time goes on, as the Truth comes nearer and nearer, that you will have to transform yourselves into the Truth, you will have to change yourselves and adapt yourselves to Him ; and in that there lies the great difficulty. It will not be, so much, that when He speaks we shall be carried away emotionally—naturally there will be a tendency towards that—but He will appeal to us more and more to do things for their intrinsic value. He will present Truth to us from that height, and it is for us to make the tremendous struggle, the tremendous effort to climb to that height, to awake and gird up our loins so that we can hear the Voice on the mountain top. And that means that we must have an understanding of the whole thing. So you will see that to be a real follower, a real devotee, a real adorer and a real worshipper, you must have not merely devotion, not merely desire, but you must have a big heart, you must be able to think greatly. And then when the greater Meaning thunders, when the greater Voice whispers, the echo will be caught by those whose minds and whose hearts are fully developed.

You will see my point if I expand it somewhat. If you go to a museum to examine a picture, you must have the eyes to see and the mind to understand. You must have trained your eyes to appreciate colour, you must have the mind that criticises, the mind that judges, and it is no good looking at a work of art unless you have been trained

to appreciate. Likewise, unless you have trained your ears to understand the music of great composers, it is no good going to a concert. In the same way you must give the best part of your life, give your intelligence and your heart, to those things that are of real value, those things that are eternal, or you will fail to grasp their real profundity. You will be like a child with some beautiful jewel who does not know the value of it or what it means to have the most wonderful possession of the world, the most precious thing that can be bought or sold. He will throw it aside for another new toy. And you, who are still at that stage, who are beginning to see the real Truth, you must have great capacity, great desire, and great opportunities to cultivate yourself. I do not think we sufficiently realise that when He comes, when He is with us, as so often happens we take it superficially, we have to be assured of His presence, we have to be told that it is He. In the same way, we desire to be told of our spiritual progress. A little joke comes to my mind. A man went to a museum, and when he came home he reported to his friend that he had seen a beautiful picture; the friend said, "Who told you that it was beautiful?" That is exactly the position in which we all are. We want to be assured of those things we know. We want to be told what our position is. That is where we shall always fail. What we have to do is to create, and live according to our own creation. We have to make our belief not negative, but creative. We have to make this belief the only thing in our lives. Each person will tell you of his particular form of belief, and that it is the only channel of spiritual force. That is the way of the world; some will tell you to do certain things in order to obtain knowledge, others will say you must do something else. But you should see that we have something much more precious, much more real, much more wonderful than all the trappings and trivialities that the world can give! You have often seen a vision, as you go by in a car, of some view; or else you have a picture in your mind that comes constantly; when you want to rest yourself, when you want to think quietly and tranquilly those visions of perfect beauty come up and quiet the mind and the heart. Likewise is this attitude of the spirit, if you will understand the great truth of it. That is what I would urge. Do not make it a second-hand thing, but something of your own creation, the result of your struggles, of your happiness and of your pains. In other words, you must be people of genius, people who have understood, who are not merely followers but leaders, who are

not superficial in their belief, but who walk persistently and steadily towards that which is eternal. Those of you who are in America especially, if I may say so, have a great tendency towards dealing with things superficially, passing them by as though you understood all about them. All this newspaper propaganda, these interviews, these stupid things, they will pass away in a year or two, or probably next month, and we shall have lost some of the excitement ; but I assure you that to understand the real beauty of life, you must have not excitement, not superficiality, but steady thought, controlled emotions, and ecstasy of purpose. You must be like a tree on the mountain top, alone, solitary. You can imagine how a tree must feel on the top of a mountain, all by itself, full of power, pride not false pride knowing that it has achieved and has grown alone, and is nearer heaven. So those of you who believe these things, who have these things near at heart, you must not only be ordinary human beings, but you must be godlike. And that is where our difficulty lies—either we are too human or we pretend to be gods.

I should like, if I may and if you will allow me, to speak of something which is very personal and which might perhaps be of help and of interest to you. I am not repeating it because I want your salutations or your adulations or your admiration or your flattery ; but because I have found what I have longed for, and like all people who have found something which is worth while, I desire to share it with others. I have always wanted to become perfect. I have always desired to be like the Buddha ; and one day when I was in India walking with one or two of my friends, they went ahead and left me alone. And without giving me notice or my thinking very seriously about it there appeared before me my Ideal, there appeared my Beloved, my Guru, my Teacher. It was nothing supernatural, so do not give me any credit for this. As the World Teacher, He was there with me ; and as I looked I seemed to see all the trees through Him, all the mountains, all the little pools through Him and all the insects. And as I walked back He was leading me, and giving to the air a different scent, a different vibration, a different understanding of all the things at which I looked through Him. And ever since then that vision, that understanding of things, has remained. Whenever I look with concentration I see things through Him, and this has become a part of me. I seem to feel that He is in me and I in Him ; and that means happiness, that means that I have found what I wanted, because He is the embodiment

of all things, He is the end of all servitude, He is knowledge, He is Truth, the Voice that is always calling, the Voice that is always guiding. So since I have found my happiness, since I have entered into the garden where there are many scents, where there are many flowers, where there is the whole of Eternal Truth, I do not need anything more ; and since I have it, naturally it is my desire that you should share it. It is not because I am so spiritual or so great or so wonderful ; but like an artist who creates, I would like to show it to you—like an artist who produces something and exhibits it, I would ask you to look, not at the individual, not at the person—the artist does not want your admiration or your flatteries ; he wants you to admire what he has brought forth, what he has gained and what he has produced ; and you will be foolish, you will be lacking intelligence, if you neglect to examine, if you set aside his product without proper thought and attention. For, after all, what is it that each one of us is looking for, what is it that each one of us wants ? What is it that will satisfy our discontentment, what is it that will make us really happy ? That is what every human being needs above all things—happiness that will be lasting, that cannot be shaken, that cannot be altered by passing things. And I believe and I know that I have found it. I would ask you not to follow, but to examine fully. I would that you could read the sign-post set for you on the road towards that Kingdom of Happiness ; I would that you could enter into the garden because you have learnt, because you have read the sign-post, because you are capable of work and capable of acquiring pure knowledge that gives you certainty. It means that you must have ecstasy of purpose ; it means that you must have desires growing greater and greater every day ; it means that you must have the capacity to drink deep ; it means that when you behold such a thing, you must have the capacity to make it a part of you, to embrace it. To those of you who are still struggling, still groping, still trying to find out, I would show what it means to live in a state of divinity, which means happiness and which means spirituality ; and for those of you who are still at that stage when you are not certain, not positive of your belief, not sure of your own selves, what greater truth is there than to find that Kingdom of Heaven, than to enter into that garden where there is absolute freedom from the separate self ? For it means that when you are really happy, you have found the truth, you love the truth. And those who are still wandering in the by-paths of life, not walking steadfastly towards that Kingdom, to

those there is ever that voice calling and the hand stretched forth, only they must realise within themselves this Eternal Truth.

When you look at life from this point of view, how different it is, how much simpler, how much more beautiful ! And that means that you are nearer to the Truth, growing every day towards his perfection. You are always walking with that Eternal Companion, who is the essence of Truth ; then, I assure you, whether you are this or that, it makes not the least difference ; you are yourself the embodiment, you are yourself the creator of all things, you are yourself likewise the beauty and the happiness, you are yourself the World Teacher.

(The Herald of the Star.)

WORLD PEACE

BY J. KRISHNAMURTI.

The statement of Mr. Hearst, advocating a Union of English-speaking peoples, widely published in the Press of the United States and Europe, raises a question of world-wide importance which may affect the peace of the world and not of one particular Nation or the English-speaking peoples alone. It has aroused much comment in the American and British newspapers and has had the official consideration of the existing Government in England. The problems raised in Mr. Hearst's proposition are not complicated questions of high politics, but involve fundamental principles of international relationship ; and therefore every intelligent individual should be giving to them his earnest attention.

We must not consider this question from a sentimental, nor from an economic or selfish point of view, but from the stand-point of the maintenance of peace and friendship between the various Nations of the world.

There are already enough divisions. This proposed Union of English-speaking people will add one more, and so will introduce fresh complications.

The most important principle involved in this proposal is that it constitutes a definite demarcation between East and West, which will eventually prove fatal to the peace of the world. There are

already Pan-Asiatic movements in existence, some secret, some open ; and this proposed Union of English speaking people will inevitably-provoke a corresponding fusion of Asiatics, and so bring about a tremendous anti-Western feeling, which will eventually end in a conflagration of some kind or other. All such movements start with the declaration that they are formed purely for defensive purposes, but are sure to end up with an offensive alliance.

With the growing realisation of their potential power, the Asiatic races are already beginning to adopt a more aggressive attitude, and are no longer willing to submit meekly to Western domination. The anti-foreign feeling is being shown in China to such an extent that there is now an element of pure Nationalism irrespective of internal strife. They have—at least they are attempting to—set aside their household quarrels for the moment, and are turning all their hatred and bitterness on the foreigner. This spirit and attitude have already begun to assert themselves in a mild form in India, although so entirely foreign to the Indian nature ; but should an English speaking Union be formed in which India will have no share, this spirit is certain to assume a more aggressive form. This English-speaking Union may—and in a way, I hope it will—drive India to rely on herself, and submerge her own petty quarrels in the large consideration of National existence.

Mr. Hearst's proposal, if adopted, will mean eventually the formation of another League of Asia, in which will be included :—Russia, which is to a great extent Asiatic ; Japan, which is fully armed, aggressive, and determined to occupy a prominent position in the world, and which must have an outlet for her population ; China, struggling to express her National sentiment and to establish internal peace ; Egypt, with her close contact with Europe, and with all her European training and European ideals half-digested ; Turkey, with her eagerness to follow the edicts and customs of Western civilisation, and yet intensely national in feeling ; and India, with her ancient traditions and customs still holding tremendous sway over her teeming millions, and with her growing passion for National Freedom. Nor can we omit from this League Mesopotamia, Afghanistan and Arabia, as well as Japan, with Palestine and Syria, and probably Abyssinia and Northern Africa. It would be a world conflagration.

All these Asiatic groups, which have been plundered and exploited by the West, will naturally form another Union, "purely defensive,"

and then the stage will be set for the most terrible and horrible war that the world has ever seen.

It will mean a division of color—the white races on one side, and, on the other the brown, the yellow, the red and the black. The vast continent of Asia, with her millions of human beings, with the same longings, the same ambitions and ideals, the same needs, as the millions opposed to them in the continents of Europe and America.

What, in Heaven's name, is the fundamental difference between a non-English-speaking person, and an English-speaking person, between a Hindu and a Christian, or between a Chinese and an American, that they cannot peacefully enjoy the world together? Is it because of the difference in color, in traditions, in customs, that we should be regarded as superior or inferior? The highest Brahmana of India regards the white man, or anyone outside his own caste, as "beyond the pale". He is as instrumental in causing division as the man who is convinced of the superiority of the English race.

Customs, habits, and forms of worship, are only a matter of training or education; but whether a man be a Japanese, a Chinese, a Russian, a Hindu or one of "God's own English-speaking races," he has the same desires, the same longings, the same anxieties, the same sorrows, the same pleasures and pains. Though we, Asiatics, use many languages in worshipping God, and you address Him in the English tongue, all prayers go up to the same God. Because I have a brown body and another man is white, does it make me less hungry, tired or cold? Do pleasure or pain await the color of a man's skin? Because I wear a brown coat and you a gay one, does it change the man inside, who is full of pain, full of sorrow, full of ecstasy and joy? The sun shines on all alike, even though you may wear a pith-hat and I a turban. The day is not complete without both sunrise and sunset. The world is not perfect without both East and West.

At these moments of great crisis, we must not judge by the superficial garments which men call races, but in terms of joy and suffering, in terms of common friendship and humanity.

If such an Union of English-speaking Nations is formed, then the responsibility for the catastrophe which is bound to come, whether in this generation or in the near future, will rest upon the very people who now say that they desire to establish and maintain peace.

To us in India this question is much more serious than, let us say, to a French-speaking Nation, because India is the pivot of the Eastern question, India is the truest representative of the East, because she has not copied the West as much as the other Nations of the East have done. She has retained her ancient habits, laws and customs, and yet she is bound hand and foot to an English-speaking Nation; and she is helpless to resist aggression of any kind. In the event of a clash between East and West, India is bound to become the prey of the stronger power.

India will have the ultimate voice that will decide for peace or for war, because her soil is the meeting-place of East and West, of the old world and the new. She alone of the Nations of the East still maintains rigorously her ancient traditions and customs, and has not allowed herself to be moulded by the West. Where the West has touched her, it has had a purely superficial effect, and has not really altered the heart and soul and life of India.

India has been preserved untouched, though the mighty civilisations who were her contemporaries in the past have perished, not that she might live in the shadow of her past, but in order to fulfil her greater mission in the future. She will not hold the balance because she is either rich, prosperous or powerful, but because she must fulfil her great destiny—that of spiritualising the world.

Unless India realises her destiny and accumulates strength from the realisation of that knowledge, and stands firm in the shadow of the Eternal Truths which she has embodied through the ages, she will be absorbed by the materialistic and militaristic civilisations of either the East or the West. There is a materialistic and militaristic East, and there is an equally materialistic and militaristic West; and India stands between them as one “whose feet are shod with the preparation of the Gospel of Peace”. She is helpless on the material and military side, but she is invincible in her spiritual strength.

That great force of spirituality which has brooded over India through the ages is still her guide, and that spirit has to find an expression on the physical plane, through the children of India. How can we, who are of India, burning with the desire to protect our ancient land, carry out and give the body for that spiritual energy?

There is a great danger that we shall disappear as a Nation we, Indians, can now sink all our petty quarrels, all our petty

jealousies and social differences, and unite to protect the most precious and perfect jewel that is in our possession. We all know our own limitations, we all know our disabilities, and we all know our physical weakness ; but every person, young or old, in India knows full well that within each one of us there is an inexpressible burning to translate into action that immense and inexpressible spirituality—which shall make not only ourselves, but the entire world, perfect. To do this, every one of us has to sink his personal animosities and sectarian politics, and jump into mid-stream and dam up the water, so that we shall water the fields of the earth. Instead of wasting our energies in party quarrels, in caste divisions, and in fighting for the existence of a particular party, we must store up our forces for the coming crisis. We must now make up our minds whether we shall be swept along into the world of nothingness, or stand like the mountains of our great country, the Eternal Himalayas, and stem the tide that will bring about chaos and ruin.

As long as we are quarrelling and disputing, urged on by petty jealousies, we shall be carried away helplessly by the onrush of the ambitious, materialistic and militaristic Nations. We of India have to remove the blinding veil which hides from us the vision of our Nation's future greatness, and sacrifice everything to realise that vision. Whether it be a coolie woman, working in the hot fields of summer's day, or the high-caste lady seated in her cool garden, each has to give birth to this new generation, which shall protect the ancient heritage and not weaken before the onrush of foreign Nations. Young or old, men and women, we must all carry the sacred dust of India, and protect her land from the enslavement which will come if we fail. We are as proud and more ancient than the Nations of the West ; and being more proud and more ancient, we must protect with greater enthusiasm and with greater fervor the sacred land which has been trodden by Shri Ram, Shri Krishna, the Lord Buddha and Shri Shankaracharya.

This is our day to gather together and shout with joy, for we Indians are slowly beginning to realise our enormous power, the power that will bend all things before it.

As India is the pivot of the East, so America holds the balance in the West. America is one of the newest and youngest Nations, and has become the melting-pot of the earth. Here every human being is free and all have equal opportunities ; here there are no ancient

traditions, and a man is judged by what he can do and not by the race to which he belongs. The American people are full of energy, and approach nearer to physical well-being than any other race in the world. All this is the outcome of the fusion of races, of ideals, of desires. The new generation of America, the outcome of this mixture of races, untrammelled by tradition, custom or convention, free from control and ever exploring new regions, is the very antithesis of India, with her poverty, her wisdom, her hidebound traditions and customs. If these two Nations, the one so ancient and the other so young, could be brought together in co-operation, with the understanding of each others' ideals and points of view, this might insure the peace of the world far more effectively than any combination of English-speaking races alone.

Indian spirituality and American practicality ; Indian rigidity of caste and American freedom from convention ; the most ancient aristocracy of the world and its youngest democracy—the extremes of East and West : together they might build a world civilisation, based upon spiritual principles, realised through physical perfection.

America has already overleapt the barriers of class and race which divide Europe so cruelly, and in this great new country man meets man on a basis of humanity. India is the keeper of the spiritual forces of the world, as America is the keeper of the material. The two must be brought together to build the perfect Temple of Humanity.

A Union of English-speaking races alone, while it might undoubtedly increase the material wealth and prosperity of those races, would not make for the well being of the world because it would leave out the civilisation, the wisdom, the culture, the beauty of the East and of the non-English-speaking races. The English-speaking races, while they have been distinguished for their power of organisation, of Government and of law, while they have produced great literature and works of art, have never given birth to a religion or to a great spiritual Teacher. The spiritual wealth of the world lies in the East, and the material wealth of the world lies in the West, and the union of both is the guarantee of the world's happiness.

(From 'New India' 24-2-27).

HOLI.

BY RAMJAS RAI.

Holi is the symbol of the whole evolution of Life and Form.

1. The first thing is the descent of Life, Purush, Atma, into form, Prakriti, Body. It is represented by fixing a pole (Green) into the ground on a certain fixed day and time. Then the evolution proceeds.

2. From that very day there are Swangs; men appear disguised in forms of different animals, of men of different occupations and callings to that of Sadhus and Sanyasees, which is the last stage of human evolution on earth. In their rounds through the city or village they bring what they find, cowdung cakes, fuel etc., and heap it round the fixed pole. The last day they bring ears of new corn, cotton etc., as well and bake them in the fire. The whole activity represents the going forward of life into different forms, showing first how reincarnation works step by step, and then the Law of Karma life after life.

3. At last the day comes, and all the Sanchit Karmas are on fire on the Holi-day. Cowdung cakes, fuel etc. represent our evil Karmas, and are left there in order to be burnt and consumed in the fire of Wisdom, Gyan. Ears of new Corn-wheat, grain, kapas etc., are not allowed to burn, they are simply baked and then taken away representing the fruits of our good Karmas done as duty, without attachment to or desire for fruits, and are distributed among friends and relatives. Then the most important part of the whole play is to take away the pole from the fire quite unburnt, which represents the Liberation of the Soul from the grip of Maya or Prakriti.

4. A Jiwan-Mukta loves all. He has forgotten himself in all. He lives and works for the carrying on of God's plan and not for himself. This permanent forgetfulness is represented by the temporary intoxication on the Dhoulandi Day.

5. Now you know Love's colour is pink. The waves of love which flow from our hearts towards others all round are in lines, waves and globules. They on the outward world are represented by the Dharas of Pichkaries and Cumcumas. Thus one who is liberated plays Holi with all those who come in contact with him, drenching them with his thoughts and currents of love. He is full of love for all

without any distinction whatever ; rich or poor, beggar and king all are treated equally that day.

6. Mud throwing and making black faces have naturally crept in this noble drama of a liberated soul, because in the long train of evolution all do not become Mukta or liberated. Evil souls do exist at every stage of human evolution ; they blacken and make the world muddy with their evil, sinful thoughts, which are simply throwing mud and blackening of the faces.

7. The whole evolution rests on sound, colour and rhythm, hence there is so much use of music and songs and colour all through the Holi days, and naturally it must be so.

RAMJAS RAI.

THE T. S. MUSLIM LEAGUE

BY SURAJ NARAYAN BAHADUR

The cordial support which the Convention of 1922 gave to the suggestion of the Vice-President of the Theosophical Society that the religion of the Prophet of Arabia should find its proper place among the varied activities of the Society by the starting of Theosophical Muslim Leagues, should be widely known both within and without the Theosophical world. There should be no disguising the fact that the Society has not been able to do for Islam, in the way of spreading its teachings and unique philosophy far and wide, as it has done in respect of other great religions of the world. The blame for this cannot however be laid at the door of the Society. Its leaders have from the very beginning of the movement done their best to arouse interest among the Mohammadans to study Islamic literature in the light of Theosophy. The grand address of Colonel Olcott on Islam delivered in Lucknow now many years ago was remarkable in rousing at the time his large Mohammadan audience to undertake study of their great religion. An influential Mohammadan Association of the city waited upon the lecturer with an address of thanks. The monthly Theosophist has from time to time published articles, original and translations, on Mohammadan religion and philosophy. Mrs. Besant has included Islam among her Convention lectures, well worth study by a Mohammadan as well as a non-Mohammadan. If therefore the work of the Society has not borne

desirable results, it is we think due to inadequate response from the side of the Mohammadans themselves. For after all the real work of popularising the precious teachings of their religion lies with the Musalmans themselves. It is they who can alone best enter into its spirit and popularise it, after putting it in simpler garb where necessary, before the votaries of other faiths as well as their own.

We hope the plan of starting Theosophical Muslim Leagues, to which members of the Theosophical Society as well as non-members are welcome, will be readily taken up by all who are interested, not only in that latest of the religions of the world, but in many of the most important of the social and political problems that are at present agitating the minds of the well-wishers of India. The question of Hindu-Muslim Unity cannot be solved by artificial means like the non-co-operation movement. It can be solved only by the followers of one religion entering into true sympathy and love of the religion of another, which must follow the study of that religion. And such study is the work of the proposed League. We wish the movement every success.

SURAJ NARAYAN BAHADUR.

CORRESPONDENCE

Professor H. C. Kumar, B.A., F T.S., visited the Jhansi Lodge on 20.1.27. He gave four lectures to the public and 3 short speeches to students and teachers of 3 institutions of 3 different places. The lectures were all appreciated by the public, specially by the Mohammadans. We need more such lectures.

If at least one of the T. S. Muslim League members comes forward and works in the United Provinces in right earnest like Prof. H.C. Kumar, Theosophy will become very popular among the Muslims. We need more lectures on Islam at Jhansi in order to establish a Muslim T. S. Lodge here.

In this connection the following suggestions will be important to all the Lodges for propaganda purposes :—

1. Let all the Lodges, or only those who can afford to do so, start a circulating library, at first on a small scale. Let one person be appointed who will go out Mohalla by Mohalla, distribute books for study to

those who want to have them for a fixed period, and take them back in due time. We started the circulating library here at the suggestion of R. B. Shyam Sunder Lal Sahib, C.I.E., and it is working well. The Star propaganda also can be done this way. Let the Benares Lodge start this work on a big scale and spread T. S. and Star literature in the whole district; other Lodges will follow the example.

2. An article on Islam should invariably appear in "THEOSOPHY IN INDIA" to create interest among Muslim members and sympathisers with the Theosophical Society.

Recently R.B. Panda Baij Nath visited our Lodge, and delivered a series of five lectures on different subjects from the 2nd to the 6th instant. He gave us talks on different T. S. subjects, and also addressed a few Muslims on Islam. The lectures and talk were appreciated.

VISHNOO NARAYAN BHARGAVA,

Vice President,

SATYA PRAKASH, Theosophical Lodge,
JHANSI CITY.

* * *

VERNACULAR PROPAGANDA.

One thing which makes our work in the North so difficult, especially among the Mohammadans, is that we have no literature worth the name in Urdu. This is chiefly due to the paucity of funds. I know of several brothers who are ready to do writing work, but where is the money for publication to come from?

During my recent visit to Cawnpore, I have made a very valuable discovery in the person of our brother Sardar Mohan Singh, M.A., Professor of Literature in the local Sanatan Dharma College. He has practical experience of journalism, having been connected with several papers in India and Burma. He is also a fine writer of Urdu and Hindi, and has several monographs to his credit. But what is still more to the purpose, he is connected with several publishers who are ready to publish his writings at their own expense.

In consultation therefore with our Cawnpore brothers, whom I found very keen on propaganda, it was decided that brother Professor Mohan Singh should translate Bishop Arundale's book 'Nirvana', as soon as the necessary permission has been obtained, and to publish it through one of his publisher friends.

He has also agreed to edit an Urdu Monthly for T. S. and Star propaganda, the first issue of which will come out on the Adyar Day, 17th of Feby. next. The get-up will be excellent and the subscription Rs. 2 per annum, for 24 pages of reading matter of the same size as the Hindi magazine *Saraswati*.

Both these proposals will, I am sure, have hearty support of our brothers, and I shall deem it a great favour if they will extend them their helping hand.

17th Jan. 1927.

H. C. KUMAR.

TOWARDS THE IDEAL.

A cubic feet of earth I want,
 In forest or at home ;
 The days, howbeit, are sure to pass
 In glory or in gloom ;
 Thou liv'st to reign within my heart
 In howling press or lone ;
 Start I must to win my goal
 In stillness or cyclone ;
 Journeying through the endless time,
 My ideal I will greet,
 No Everest e'er can freeze my Soul,
 No Irons clog my feet.

BISHWA MOHAN KUMAR SINHA.

ACTIVITIES.

The Hyderabad (Sindh) Lodge had arranged a useful series of daily talks in the first week of February. The subjects were of varied interests, though mainly religious, ethical and philosophical. Students of other faiths were also invited to place the result of their studies in a liberal and catholic spirit. We recommend this system of organising lectures to other Lodges also.

Subject	Lecturer
1. Jinarajadasa's "Mediator"	Mr. Lilaram Premchand
2. Dr. Cousins' "Tibetan Flag"	„ Jethmal Parasram
3. "Denmark's Culture and Agriculture"	„ K. D. Shahani
4. G. S. Arundale's "Nirvana"	„ Hiranand Santokram
5. Occultism	„ Santdas Mangharam
6. "Revelation of St. John"	Rev. Clarks
7. "Personality of God"	„ G. G. Breed

*
* *

The consecration ceremony of the newly constructed Theosophical Lodge Buildings on the grounds of Rai Bahadur B. Ganga Prasad and Rai Bahadur B. Shiva Prasad in Sheikh-i-Sarai, Etawah, was solemnized with Havan and Yagya and Theosophical public lectures on the 14th Feb. 1927. The elite of Etawah City were present and the function was a great success.

THE INTERNATIONAL CORRESPONDENCE LEAGUE.

Finland.

Dr. Sonck reports that although "the work is still in its beginning stage" in that country, correspondence between members in Finland and members abroad is increasing. Interest in the I. C. L. has been awakened through an article which appeared in the Finnish Theosophical magazine last winter.

Dr. Sonck, who has so kindly kept the I. C. L. going in Finland in spite of his many duties as General Secretary of the T. S. for that country, has recently passed on the secretaryship of the League to Mrs. Magda Aspelin, who seems to be very keen and promises good work.

France.

Until about a year ago it seemed practically impossible for the I. C. L. to open up a way in France. But we have been most fortunate in the appointment of Mrs. Vincent as Secretary for that country. Mrs. Vincent in sending regularly the French Theosophical Bulletin to all branches of the I. C. L. but gets very few other magazines in return (I. C. L. Secretaries please note !). Many requests have been received in connection with travel, and the I. C. L. has been able to give names and addresses of good hotels in Paris.

Germany.

Mrs. Weinert, our new I. C. L. Secretary for Germany, has secured 21 helpers in different parts of the country, who act as her "local secretaries" 30 Correspondences have been arranged. An important part of the I. C. L. work in Germany has been facilitated by the opening of a house by the joint T. S. Lodges in Berlin, where visiting friends are gladly welcomed and where they can always find Theosophical friends, library, telephone, meetings and information of every kind. This "Social Centre" is situated in the west of Berlin, "Harmonium House", Steglitzerstrasse 35.

Holland.

The report says: "In Holland much of the work of the I. C. L. is already being done by private persons, there is, however, some increase in membership. A number of applications for correspondents have been attended to and Dutch members have been linked up with California, Australia, India, Italy, England and France. A monthly circular letter has been sent out from the important Theosophical Centre at Huizen containing news about the different activities that are developing there. In co-operation with the Young Theosophists, the I. C. L. has made arrangements and provided accommodation for a great number of Star members who desired to stay at Huizen after the Camp at Ommen.

Hungary.

Prof. Nadler has found a very efficient collaborator in Mrs. Ellavon Hild, Chief Brother of Service, T. O. S. for Hungary, who seems the very person to give a fresh impetus to I. C. L. work in that country. She tells us that many Hungarian members are already corresponding with about 12 different countries.

Italy.

Our two Italian secretaries may be ranked among the most active in the I. C. L. They are doing quiet, steady work, as may be testified by the many people that have been helped by them in a direct and personal way. In conjunction with the T. O. S. a special work of information and hospitality has been arranged in 23 Italian towns, in each of which there is a member definitely in charge of this service.

Japan

Our Secretary in Japan is a young American F. T. S., and although she finds conditions very unfavourable, she is making valiant efforts to link up Japan with the rest of the Theosophical world. We quote from her report:—"One American woman living in Japan has replied to the appeal from England, and one Japanese youth has written to two men in India who were desirous of starting correspondences. Two members in Japan send to each other packages of periodicals, which are later returned to the original subscribers." Mrs. Hibino is giving as much circulation as possible to the magazines received regularly from England, Norway, France and S. Africa. Through Mrs Hibino, the Theosophical Press, Chicago, very generously presented to the Library of the Tohoku Imperial University, where her husband is a professor, "12 standard books on Theosophy, and Mr. Milton Willis sent a liberal supply of his Outline of Theosophy for propaganda purposes, as well as Adyar Pamphlets and four other books of which he is the author". Notices and news letters have been forwarded to Kyoto and Tokyo where there are groups of Theosophists.

OBITUARY.

* * *

We are sorry to record the death of Bro. Chimanlal N. Doshi on the 28th of December, 1926. He was the heart and soul of the Theosophical movement in Ahmedabad. He helped greatly in collecting large sums of money for the C. H. College, the National University of Madras, and also on many other occasions when funds were asked for from the Headquarters.

He sold Theosophical literature worth several thousand rupees. For the last two years he used to visit Sabarmati Jail every Sunday to give moral instructions to the prisoners, and he was the secretary of the Released Prisoners Aid Society. He was a man of pure unblemished character, simple in life, honest in his business as a pleader, and a credit to the Society. In him the Ahmedabad Lodge has lost a valuable worker, a deep student of Theosophy and supporter of all good causes. May his Soul rest in peace.

REVIEWS.

Gnosticism, by Mary W. Barrie. Published by J. R. Aria at the Vasanta Press, Adyar, Madras. Price Rs. 1/4 Wrappers, Rs 2, Cloth.

This little book on Gnosticism fills a long felt need, as it gives in very small space a comprehensive view of a vast subject. It is also very readable as it is the substance of lectures given in the Brahmagvidya Ashrama at Adyar ; neither is it tiresome as there are only one hundred and eight pages including the diagrams.

To the reader who likes to know something about every subject, no better book could be recommended, as the author sums up, tabulates, and gives in logical sequence the most essential points for a thorough grasp of this "unknown, difficult and remote subject", as she herself calls it. To the student it is a help to organize the knowledge he gains from other sources.

She first traces the four streams of Gnostic teachings, the Chaldean, Egyptian, Grecian and Hebraic, which were absorbed, modified, and built upon by early Christianity. The chapter on the four typical Gnostic communities, the Essenes of Palestine (Hebraic), the Therapeutae and an older Egyptian community, and the Pythagorean and Orphic (Grecian) communities is very interesting, but she has reserved the best until the last, and that is the explanation of the Pistis Sophia, which to many readers is a mass of words about "Aeons," "Light-powers", "Powers of darkness", "Highest Mysteries", "repentances", etc. Those who are interested in the study of the deeper truths of Christianity will be delighted with this chapter concerning the most mystic of all Christian writings.

The charts alone are well worth the price of the book, the first being a view of the history of the four streams mentioned, so that on one page is given the history of four races showing when they came in contact with each other ; next, we find a chart of the characteristics of the races, then a chart of the Gnostic Sects, followed by three charts on Arithmetical, Geometrical, and Astrological symbology ; one on Philosophical and Greek Mythological Terminology, and the last three, which are charts of Valentinus, an Ancient Orphite chart, and one of Simon Magus illustrating the main Gnostic teachings. J. T. D.

Above the Rainbow.—Poems by James H. Cousins. Ganesh & Co. 12as.

A Tibetan Banner—A Poem by James H. Cousins. „ 6 as.

These two dainty booklets, in attractive green and red wrappers, provide a rich feast for the poetry lover, especially if he is apt to find enjoyment in recapturing that high mood which only the Himalayas can

(Continued on page 76).

INDIAN SECTION

Statement of Income and Expenditure

	Total Budgetted amount for 1926-27.	Receipts up to 31 Dec. 1927.	Balance.
A. BENARES PROPERTY :—			
(a) Rents	8400 0 0	629 8 0	7770 8 0
(b) Gardens	250 0 0	138 4 0	111 12 0
B. DUES AND FEES :—			
I. (a) Lodge Members dues	11500 0 0	4266 14 0	7233 2 0
(b) Unattached members dues	1200 0 0	351 0 0	849 0 0
(c) Commuted dues ...	750 0 0	150 0 0	600 0 0
II. Entrance Fees	1250 0 0	459 14 0	790 2 0
C. OTHER SOURCES :—			
1. Interest... ..	150 0 0	17 4 0	132 12 0
2. Convention	2300 0 0	3127 15 0	
3. Theosophy in India ...			
(a) Subscription & Sale ...	30 0 0	0 12 0	29 4 0
(b) Advertisements ..		18 0 0	
4. Miscellaneous	100 0 0	4 0 0	96 0 0
D. DONATIONS :—			
(a) General		24 0 0	
(b) Special for improvements		640 0 0	
E. ADJUSTMENT ITEM :—			
(a) President's Birthday		423 0 0	
(b) Public Purposes Fund		161 0 0	
(c) Education Fund		500 7 0	
(d) Octogenarian Fund		131 15 4	
(e) Suspense a/c		6 8 0	
(f) E. S. Deposit		9 0 0	
(g) Other Deposits		50 0 0	
(h) Hyderabad Deccan Fund		26 6 3	
(i) Bishop Leadbeater Travelling Fund		44 0 0	
(j) Vice President Travell- ing Fund			
(k) Temple Fund		30 0 0	
(l) Library		628 14 6	
		11 13 0	
		11850 7 1	
Previous Balance ...		1924 4 6	

THEOSOPHICAL SOCIETY.

for the quarter ending 31st December, 1926.

	Total Budgetted amount for 1926-27.	Expenditure up to 31st Dec. 1927.	Balance
A. BENARES PROPERTY :—			
I. Building. Repairs and Furniture ...	2200 0 0	1382 11 6	817 4 6
II. Garden Establishment :			
(a) Servants ...	960 0 0	159 1 6	800 14 6
(b) Irrigation ...	800 0 0	59 8 0	740 8 0
(c) Irrigation-Pump ...		436 7 0	
(d) Other Expenditure ...	150 0 0	21 2 0	128 14 0
(e) Servants Clothes ...	125 0 0	3 8 0	121 8 0
III. Miscellaneous :			
(a) Lighting ...	400 0 0	91 9 0	308 7 0
(b) Chowkidars & Sweepers.	860 0 0	141 0 0	719 0 0
B. OFFICE EXPENSES, PROPAGANDA &c :—			
I. Office :—			
(a) Estab. { Headquarters } ...		508 0 0	
(a) Estab. { Adyar } ...	3900 0 0	91 5 6	3300 10 6
(b) Servants ...	200 0 0	52 0 0	148 0 0
(c) Printing Stationery and Stamps ...	1800 0 0	197 1 0	1602 15 0
(d) Furniture ...	200 0 0	12 2 3	187 13 9
II. Propaganda :			
(a) Lectures' Salaries ...	2700 0 0	375 0 0	2325 0 0
(b) „ Travelling allowance ...	1200 0 0	168 10 6	1031 5 6
(c) Theo.-in-Ind. ...			
(d) „ Postage ...	3000 0 0	200 0 0	2800 0 0
III. Other expenses ...			
(a) Convention ...	3500 0 0	3871 5 6	
(b) Miscellaneous ...	500 0 0	81 13 3	418 2 9
(c) Auditor's fees ...	100 0 0	100 0 0	
C. ADJUSTMENT ITEMS :—			
Other Deposits ...		1001 8 0	
Advances ...		258 0 0	
Imperial Bank Deposit ...		902 6 3	
Benares „ „ ...		319 6 0	
Mrs B Padmabai a/c ...		323 3 3	
Masonic a/c ...		714 5 3	
		11471 1 9	
Cash on hand ...		2303 9 10	

(*Continued from page 73*).

inspire, when one feels at once as small as the smallest and as great as the greatest, in tune with the Infinite. In the former, Kinchenjunga is the chief inspirer, setting " High hunger throbbing in the feet " of the poet gazing on its pure sweetness at sunrise. Or the oppression of threatening rain, on a day of storm, answers to " A heart that aches For birth into its heritage of song," till to both alike comes relief.

" Flame with its lancing pennants, thrilling drums

Unto deliverance comes,

With a great shout of birth that shakes the skies."

And follows the rain, whereby.

" Earth is scrawled o'er with flowing songs an hour "

" A Thibetan Banner " is conceived in lighter vein, being dedicated to the young American poetess, Nathalia Crane, whose precocious genius Dr. Cousins was among the first to recognise. He easily assumes the child poet's trick of quaint phrasing, and delights our ears with jewelled lines and exquisitely clear-cut imagery, in telling a simple tale of a banner brought from Sacred Thibet by a wandering Lama, and expounded in the market place of Kalimpong to the Hill-folk, whose religious instruction is confined to these means.

It came with mule-back caravan

By slippery track that glibly ran,

So intimate with precipice

And neighbourly with sheer abyss,

That he who bore it towards the plains

Left to his mule the useless reins,

And closed his eyes, and clung with hope

To it and to his horoscope,

And calmed his heart with holy song

And dreams of rest at Kalimpong,

Where red-robed brothers, day and night,

Pray, chant and labour towards the Light. "

Such is a taste of the quality of this delightful song of the hills. Lines too of haunting melody are :—

" And on the peak a mist of wings,

Blessing all bound and hungry things,

Melted into a golden glow

About the brow of virgin snow."

H. V.



सत्यान्नास्ति परोधर्मः ।

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APRIL 1927.

No. 4.

NOTES.

The statements made by our President, in the April number of the *Theosophist*, are of supreme importance. Our readers will, I hope, not mind if our Editorial notes are brief, and give place to articles and messages of the greatest interest and value. From the two articles quoted later on in this issue it is evident that our great President has entered upon her last great work, for which she has been preparing by over fifty years of public work in the service of many nations and many lands. There is no one in the outer world who has any wider and deeper experience of human life and thought both in the East and in the West. Out of the fullness of this experience culled from a life of the most crowded and ceaseless activity, she has gained the power to accomplish the work which she has taken in hand. We actually see before us the process of building the new sub-race in California; and we hope and trust that, in spite of the numerous appeals which we have had to make in the pages of this magazine, our readers will understand the urgency of the great appeal which our President has issued on behalf of the Happy Valley Foundation at Ojai. May those of us who are placed in favourable circumstances win the privilege of helping in this great work.

* * *

It is the practice of many Lodges to collect money on White Lotus Day for feeding the poor. A suggestion has been made which we pass on to our readers that such collections might be sent to Adyar for the maintenance of the Olcott Panchama Schools. These schools represent the great work of our President Founder for the depressed.

classes, and we hope that members all over the country will consider the proposal made above. The Panchama schools are in need of financial support, and we can best express our gratitude to the great Founder of the Society by helping to maintain the institutions started by him.

THE WAY OF SORROWS AND THE WAY OF HAPPINESS

The New Message.

Heretofore there has been in the world so much of sorrow, that very little as to the spiritual life has been taught except in terms that appealed to the sad and sorrowful. It was the necessity of the age that made the ideal of the spiritually-minded the Man of Sorrows. Life was so hard among the masses—oppressed, half starved, the prey of loathsome diseases—so brutally tyrannical and rough among the nobles of Europe, that the monastery and the nunnery were the refuges of those who saw no prospect of happiness save in a future heaven to be gained by austerity here. The classic phrase “The Wrath of God to Man”, put a seal on the idea that the wrath of God could only be pacified by the crucifixion of the body, regarded as the enemy of the Spirit. Man was a “child of wrath” to perish eternally if he were not in the Ark of the Church. The Puritan, the Calvinist among Protestants, was as hard and stern as the Roman Catholic in doctrine, though the latter found many ways out of the gloom. The Crucifix was the symbol of the ideal Man. The loving teaching of the Christ of the Divine Fatherhood, His tender compassion for the sinner, disappeared under the shadow of the teachings given in His Name.

But now a different condition prevails in this part of the Western world, a condition of almost universal well-being and popular prosperity. The growth of the belief in the inviolability of law, in the infinity of the universe, as laid down by Science, has made the educated and the thoughtful modern man reject the mediæval idea of God, while he clings to the perfectibility of humanity, and loves and admires the Christ. Elsewhere in the West men are groping after a message that shall restore to them religion and re-create it into

harmony with the new Intellectual world as well as with the physical, and with the growing power of man over the forces of Nature. Are God and Nature in opposition, or is Nature a manifestation of God? Are the splendour, the beauty, the joy in the natural world the expression of Divinity, who is Bliss and Love, not wrath?

So the world is looking for another message to guide the Nations for centuries to come. If God's Plan of Evolution be the perfecting of all human souls, does it include as a means of that perfecting a path of Happiness as well as a path of Sorrow? If so, where is the Teacher, and what His message? The Teacher is here, and His Message is that the Kingdom of Heaven is the Kingdom of Happiness here on earth, and is, as Christ said, "within you". It needs to be externalised. I have long believed, as Hinduism teaches, that God is Bliss, and I have listened joyfully to the teaching which emphasises the idea that the spiritual life is to be found through happiness, through joy, through beauty, and I believe that this doctrine is being rightly taught to this present age of remarkable material prosperity. Else will material pleasures, ever increasing with man's increasing power over Nature, submerge and choke spirituality in man. The World Teacher comes with a message of Happiness for the guidance of the Nations for centuries to come. Only thus can the world be saved.

When the Christ came in Palestine, how did He appear to those around Him? A man, with no outer sign of Divinity. So unimpressive, only one of His apostles called Him the Son of God, and the people murdered Him, and only a poor following of 120 was the apparent result of His three years of teaching. In the early days it was widely believed that "Jesus of Nazareth" was a man on whom the Divine Spirit abode during the years of His ministry. The coming now is similar.

The Divine Spirit has descended once more on a man, Krishna-murti, one who in his life is literally perfect, as those who know him closely can testify. During the last year since December 28, 1925, when the Christ spoke through him to some 7000 people in India, he has been undergoing swift changes, which have made him a man of power, dignity, authority, out of the boyish youth he was. Those who knew him here more than year ago comment on the change from the shy reserved youth, to a man radiating love and happiness. In

Ommen, last year, the Christ spoke through him occasionally, but he was still shy and nervous. On the 28th December last, at a small meeting, again the Lord spoke through him. And on January 11, at a gathering of members of the Order of the Star of some 200 people, throughout his speech, the voice that rang out was the Voice some of us had heard before for brief sentences, with an authority, dignity and wisdom we had none of us known before, for the whole speech. The silence and the hush were wonderful, as though Nature was listening, and at the close rain fell lightly for a couple of minutes, and a rainbow, a perfect arch, shone out and added the last touch of beauty to that wondrous scene.

In him the manhood had been taken into Divinity, and we beheld his glory, full of grace and truth. The Spirit has descended and abides on him. The World Teacher is here.

ANNIE BESANT.

(*The Theosophist*—April 1927.)

THE STAR MEETING AT KROTONA, OJAI, CALIFORNIA.

December, 28th. 1926.

DR. ANNIE BESANT was in the Chair, and said :

You all know, of course, why we are here. It was on the twenty-eighth of December that our Krishnaji was first recognised by a large number of people as the one who was chosen by the World Teacher to be His Vehicle when He again visited His world. He was then hardly more than a boy. Ever since then the day has been kept with love and hope ; the love will always remain ; the hope has become a certainty.

There is one thing that I want to speak to you about this evening, naturally, the Coming of the World Teacher. For many months now, people have asked me *how* the World Teacher would come, and I have told them that I did not know the exact method. Neither my brother Leadbeater nor myself were in Palestine when He last came, and we had had no experience of so Great an Event. What we could do sometimes was to look back at Palestine ; but that did not help us very much, for while we saw that the people had no recognition

of the wonderful Being Who was among them, it would not have been right or reverent to try to see details regarding One so Great. I had thought in my own mind, and had said many times, as had also my brother Leadbeater, that we presumed that the Coming of the Teacher would show itself by an ever increasing possession of the body which He had chosen for His use, if it should grow up worthy to be thus used. Speaking in London last summer, I dealt with ancient and modern psychology, and in the latter with the theory that had been started about the changing of the personality in what was called the dual personality. I supposed it would be something of that kind; at least it was possible. All I could do was to watch carefully and reverently, and learn, because one could not lay down a rule touching so great a Being. From this observation I have come to think that we are not going to have a going out and a coming in the way of which we have been thinking, but a thing which is far more beautiful, far more inspiring. What is really taking place, in an ever-increasing measure, is what one may venture to call a blending of the consciousness of the Christ with the consciousness of His Disciple, a "taking of the manhood into God".

Dr. Besant remarked that what was taking place before our eyes at the present time was a wonderful blending which would have seemed impossible if one had tried to imagine it; that blending becoming more and more wonderful as week passed after week. She also suggested that if this were the accurate view, it was easy to understand why those who were around the Christ when last He came in this way as Man did not recognise Him in His true nature. We might learn from that fact that in the Coming of the Supreme Teacher, when He pays one of His rare visits to our earth, His reception depends very largely on those who are around Him and who see the outer form, whether they are able to recognise the Inner Splendour.

She concluded: That is the thought I wish to put before you this evening. As much as each can see will be to each of you the manifestation of the Christ. For my own part, who know Him in His far-off Himālayan home, where I have heard Him speak of His Coming, and being here with our Krishnaji, I need not say how, having loved him for so long a time, I rejoice to recognise in Him the Presence of our Lord.

A Talk by Krishnaji to Members.

December, 28th, 1926.

I would like to talk about our belief, and how to avoid the complications that arise from beliefs. As years pass by, the event for which each one of us is looking is getting nearer, and there is a distinct transformation in those who have recognised, and in those who have heard the distant murmurings of the storm. It is as if this storm were gathering on the mountain tops, and that those who live on the plains can hear the distant murmur. The mountaineers and those who dwell among the high altitudes know well how to protect themselves against sudden storms, against sudden gusts and hurricanes. They know their strength, they are prepared, and they are well established in those heights. But the people of the valleys and plains, who have not yet tested either their own strength nor the strength of the storm, do not know how to protect themselves as yet. They know that when the rain comes they must look to the roof, and when the hurricane comes they must look to their foundations.

Those who have heard the distant murmurings must look to their own hearth-stones, to their own strength, their own affections, their own friendships, and strengthen those things that are lasting, and destroy those things that are transient. Belief in this truth is as real and as forcible as seeing a sunset, as seeing the rose-coloured mountains in the distance. No one needs to be convinced of their beauty and glory. Likewise the truth cannot be destroyed, because it stands in its own perfection and simplicity. When once you have found the truth, no other truth exists for you. It is the truth which you have gained for yourselves, and therein lies its beauty. It is the truth which each one of us is longing to find, the truth which satisfies our very being, the truth which gives happiness, which knows no sorrow nor death nor any transitory thing. The truth that is born of experience, such a truth needs no proof. But those of us who are on the plain must have the strength, and above all desire, to look in the right direction.

More and more it seems that there are going to be no miracles nor strange happenings ; but there will be the awakening and strengthening in the mind and in the heart of each one the certainty of truth and knowledge, as when the Great Lord Buddha came. He taught the

people the simple, the direct, the lasting and the noble truth of life, that all could understand, yet so difficult to follow even for those who had experience ; and it will be the same now. Those who desire to see strange things, to have their emotions stirred unnecessarily, will fail to recognise the beauty that is so simple, so perfect.

That is one reason why those of us who are living on the mountain tops, who have our foundations deep in the granite, must shout from those mountain tops to people living in the valley, to awake and see the coming storm. For the storm will not only disintegrate, but will create. The storm that will come will uproot the weaklings, and after the storm has passed away, there will be a new crop, new trees, new birds singing, and there will be peace. And those of us who recognise that such a truth exists, that it is possible to be understood, to be handed down from generation to generation, it is for us to gather strength in order to destroy that which we know to be false. We must recognise for ourselves where lies the only hope, the only salvation, the only comfort. For beauty is truth, and truth lies everywhere around us, if we can perceive the beauty in the lowly, in the ugly, in the sinner. But before we can recognise the truth, we must have heard the thunder in the distant mountains. And when once we have heard it, our hearts will be opened, and our minds will be cleared, and we shall be changing everlastingly, and we shall be thinking and creating to our full capacity.

There lies the real purpose of His Coming ; to live like Him after He has gone ; not merely to follow and worship the sacred ground, but to become ourselves sacred, so that we leave the ground sacred after us, holy and pure. There lies the whole beauty and glory of His coming. Those of us who have strength must gather greater strength, and those of us who have love must possess greater love ; because as the storm comes on, the weaklings are thrown down, and only the strong and deep-rooted remain. There lies the real comfort of His Coming, there lies the proof, if proof be needed. Proof is unnecessary when you see a sunset and realise its beauty. You know that there lies beauty. You know that there lies truth, and you need nobody in the world to convince you of it.

The realisation of His Coming, of His joy, of His happiness, will be born in each of our hearts only as along as we have seen that beauty in all things, have felt the conviction to live according to that beauty, and to awaken that beauty in the hearts of others.

The Star Meeting at Ojai.

January, 11th, 1927.

There was a gathering of about 200 members of the Order of the Star in the East, on this memorable anniversary, DR. ANNIE BESANT presided, and said.

Friends ; You all know why we are gathered together, and the order of our meeting this morning will be :

First Lady Emily Lutyens will speak, then I shall speak, and then Krishnaji. After that, we shall have a brief meditation, and in that meditation I shall ask you to keep your minds fixed on the Lord Buddha and the great Hierarchy of the Masters. After that, Krishnaji will read to you a brief statement of an event that took place the day before yesterday, and then we shall disperse.

LADY EMILY spoke as follows :

Friends ; Sixteen years ago to-day, the Order of the Star in the East was founded, and founded with three definite objects. The first of these, to proclaim to the world the coming of a great spiritual Teacher : the second object, to serve Him when He comes, and the third, to carry on His work when He has gone.

Now the first of these objects has been realised. That stage of our work is over. It is over in the first place because the public press has taken up our propaganda for us, and through the medium of the ordinary newspapers, the proclamation of the coming of the Teacher is being made far more widely than we could ever hope to do, but that stage is also over for us, because our hope and belief has now passed into a certainty. We no longer look for the coming of the Teacher because we know that He is here, and therefore the second stage of our work is beginning, a stage that is far more responsible and far more difficult. Now we have to learn how to serve Him, and above all, how to understand Him.

I wonder if you have ever noticed that the Order of the Star in the East throughout the years of its formation has been kept in a very fluid condition. We have never been allowed to crystallise into a form of any kind. We have tried to make an organisation ; we have had Congress after Congress and prepared the most wonderful and elaborate schemes of organisation, but somehow they have never materialised. It is noticeable that when anyone is appointed as

an officer of the Order, he either dies or becomes ill or passes over into another country. If we ever make a plan, it is almost invariably upset. Members have endeavoured to make forms ; they have appealed to Krishnaji time after time to have a ritual in the Order. He has never given that permission.

I have sometimes wondered very much as to why we have never been allowed to crystallise into any form, and now I think I understand, because we have had the foundations laid for us of the gospel which the great Teacher comes to give to the World, and it would inevitably have made something of a barrier for us. We have to make ourselves as wide and as universal as the gospel which He comes to preach, remembering that He does not come only to Theosophists, only to Star members. He comes to the world. We must not in any way spoil the beautiful thing that has been given to us by making it narrow, by making our interpretations of it narrow or sectarian in their application. I do not know if you have noticed how Krishnaji, in his writings and his speeches, never makes use of any technical Theosophical term. He never speaks or writes in what one may call the jargon of any religion or society or sect. He draws his similes from Nature, from those things which are universal, which belong to the world, which all can understand and all can appreciate and all can see, and he has told us that there are no barriers to the Kingdom of Happiness which he comes to found, except those barriers which men create for themselves. We must be very careful not to create a barrier in our own hearts between ourselves and the Teacher. Wherever we are sectarian, wherever we are narrow or prejudiced, wherever we cease to be universal, there we shall create a barrier for ourselves, and what is more important, we shall create a barrier between the Teacher and the world.

Men have taken this fair earth and made of it gardens, and around those gardens they have built fences in order to keep out their fellow men. They have created private property. The beauty of the sunset and of the sunrise, the glory of the mountain and of the sea are universal. They belong to all. All can see them ; all can appreciate them. We must not make the mistake of thinking that the World Teacher and the message which he comes to give are in any sense the private property of the Order of the Star in the East or of the Theosophical Society or of any Church or of any sect or of any nation,

because as He Himself has said : " I belong to all people, to all who really love, to all who are suffering."

Ours has been the tremendous joy and privilege of blazing the trail, of making a way between the Teacher and the world that so sorely needs Him, but now that He is here, let us step aside and let Him speak.

DR. BESANT said :

Friends ; Will you come back with me now to the first of these elevenths of January, which have been so much of a New Year's day to a good many of us.

At that time my brother Leadbeater and Krishnaji were in Adyar and I myself was in Benares, but we were both present in Adyar that day, although I was not able to be there in the physical body ; let your thoughts for a moment picture that time. The young boy passing gradually into a condition of physical unconsciousness, the two who were specially concerned with his guardianship watching him as he passed into the other world from ours and going thither with him ; and then that great ceremony which, for the helping of all, Bishop Leadbeater has lately recounted in outline. The outline is always the same, and you can read therein in detail a very great part of what occurs in the first of the Great Initiations, those Initiations which lead onward step by step, until they liberate the Spirit from the bonds that have held him for such enormous periods of time. The regular questions and answers took place then, as always, and stage by stage that mighty ceremony went on, and as it proceeded, more and more wonderful became the surroundings, more and more the interest taken in the invisible worlds, where numbers watched intently, eagerly as it were, what was passing beneath their gaze ; and the various tests and the various questions went on, and this interest was pathetic, as very few stand, while so young in body, amidst such mighty surroundings, and a certain affection seemed to fill the whole, an affection that had that touch of pathos, brought about, I think, by the extreme youth of the physical body of the one who was taking these great and inviolable pledges, who was entering definitely into that path that ends in liberation. In the course of that, two questions were addressed to us as we stood on each side, for a moment, of the candidate, whose sponsors were two of the great Ones, of course, and they stood aside for a moment while we made answer to the questions which were put. The one addressed to myself was

whether I was willing to guard this young physical form. "Will you guard him with your power?" And the question addressed to my brother: "Will you guide him with your wisdom?" And both of us of course joyfully answered, "Yes." And then there was a question to the candidate himself, after one other had been put to us, whether we loved him enough to guard and guide him through the years of his youth, and we both joyfully assented: and then he was asked whether he loved us enough to yield himself to that guidance in the physical world, and he too gave happy assent. And so though all the many years that passed between that time, onward to his manhood, we two did the best we could to discharge that immense responsibility that we had accepted.

There were difficulties in the way, naturally, from the outer world, because if it had been possible to block the way, then all the hosts which wish to oppose and so delay human evolution would naturally have rejoiced. That is their function, remember, in nature, and a very useful function; for without that there might sometimes be over swift advance and dangerous fall; and they also serve a useful purpose in the economy of nature; they furnish also resistance, like the firm ground on which we stand, for were it not for that ground there would be no real progress. It is the resistance of the ground that enables the motor car to move. It would not move in a vacuum, and so with them; they perform this function, and none of us should feel any resentment towards them. We know their work has also to be done. It makes difficulties in the way, but difficulties are only there in order to make us strong. Difficulties are not matters of regret. What should we be good for if we had no difficulties to develop the inner spiritual strength and to call out vigour and effort?

And all through these years we watched the growth of our ward, as he practically was, and each year we saw him growing into what we had hoped for and looked for; until at last, after many a difficulty and many a trial, the preparation was complete; one great step, as you know, was taken here in your valley, the third Initiation, and so onwards and onwards until all the hopes about the child were fulfilled in the man, and those who know him as intimately, or nearly as intimately, as we know him, know the perfection of that human life, which has been reached in the course of these long years. Then the day came when our office ended, the day that remains, that is memorable to both

of us, for then we took the child whom we had received as guardians, as a man no longer wanting ought from us, and we went with him to the Lord Maitreya, to Whom he really belonged all the time, and bowing to Him, prostrating to Him, we said to Him that we brought back to Him the charge that He had given, gave back to the real Owner the one whom we had been privileged to guard and guide. Then with that exquisite smile that only those will remember who have seen it from Him, He spoke some gracious words—thanks that from such a one seem always to be so undeserved. There is no greater privilege than to be able to give to Him the very smallest of services that man can give; but They are always grateful, They who are so much above us. I have often said it reminds of Swinburne's beautiful line of the love of little children, that they love us with a worthier love than ours, and that they are grateful, "For letting the light come in", as though the sun should thank us. When the Sun of Righteousness thanks those so far beneath Him, they have that feeling of undeserved goodness which must always exist between Him and any of His servants. He told us that though we had given up the trust, the love would ever remain; that there was no real separation, only closer unity, for we were all in that world where the barriers do not exist that exist in this, and where there is a unity that nothing else outside can touch.

Think then, if you will, of this brief sketch of what made the 11th of January so marked a day among us in all the long years that followed, until the beautiful bud had expanded into a wonderful flower, and that flower was placed at the Feet of its Owner, the Lord Maitreya, the Christ, the Saviour of the world.

KRISHNAJI said :

Friends: I think it is very auspicious that we should all meet together on such a fine morning in this happy valley, and I hope that the occasions will be many on which we shall meet in this way. This morning I should like to put before you a certain attitude that each one of us must co-operate and struggle to acquire, in order to understand the absolute and perfect Truth,

You will find, if you inquire into the many religions of the world, that in most of them, if not in all of them, there is a stimulant put before each worshipper, enticing him and urging him to do good; to do good in order to attain heaven, to avoid evil in order to escape from

the other kingdom. You will find that in every home the mother tells the child that he must do good, in order—always “in order”—that he may acquire something. If he does evil, he will be punished; but if he does good, his actions will be rewarded. There is always a question of reward and recognition, or of discouragement and punishment. Be good, and there is hope that you will attain the kingdom of heaven; do evil, and there is a certainty that you will go to the kingdom of hell. Everywhere there is that enticement towards goodness. Like children, we are told that we must do good in order to attain. The same philosophy is carried out in our daily life, in our literature, in our attitude of mind, in our works. Society at large demands that we do good. If not, the members of that society threaten us and punish us.

And now, like the fresh breeze from the mountain over the hot land, comes a new Truth, a new understanding of Life, a new purpose, a new ecstasy—that you should do good for its own sake; not that you may acquire something, not that you may be recognised, not that you may be rewarded, but because it is the noblest thing to do. To think nobly, to feel nobly, to live nobly, for their own sake and their own value, is the greatest truth and the greatest enticement, if enticement be needed, and the greatest encouragement, if there need be encouragement, and the greatest stimulant. It brings to each one of us the urge, the purpose, to do the right thing for its own sake, not because of some future dangled before us, some future enticement held out. We have to do the noble thing for its own sake, for its own value, for its own purpose, and set aside all other things in order to live happily.

Forget the sects, the Societies, the Orders that we belong to; forget all these things in order to carry out what we desire, making the desire grow more and more noble, more and more perfect; in being noble, in being perfect is the Kingdom of happiness. In order to reach this certainty of purpose, this magnificence of purpose, this ecstasy of purpose, we must have the uncertainty out of which immense certainty is born. If we seek and if we search, if there is striving, if there is longing, we shall acquire, we shall attain, and we shall be Masters of Truth, and we shall be Gods in exile. We must test our actions, our beliefs, we must test our ideas and our thoughts from this point of view and not from any other. We must test our thoughts, our beliefs, our ideals for their own sake in the light

of this Truth, and not for anything else, not for any stimulant that might encourage us, not for any encouragement that might entice each one. If our beliefs are so based, so founded, that they are shattered in the light of this Truth, then each one of us must repair the house, shift the house to a firmer ground, dig our foundations much deeper, so that we shall be enabled to stand, so that our houses will stand alone, against all the torrents, against all the whirlwinds of the world.

And when you seek, from that uncertainty, to discover the great certainty, you will find that Truth for its own sake is alone worth struggling for, worth attaining, worth suffering for ; and then you will create all things to the measure of the Truth. At present, because you have not found the Truth, you are building in the shadow of the image of false creation, the image which is uncertain ; but the moment you are certain, the moment you know this Truth, you begin to build in the shadow of the image of Truth

We need none to point out to us Truth in the beauty of the sunset, in the sunlit top of the mountain, in the scent of flowers, in the suffering of each one of us, or in the ecstasy of each one of us. The Truth lies wherever we look for it, if we look with eyes that are absolutely clear, setting aside all prejudices, all narrowness, all restrictions and all limitations. For the man who has found the Truth, his happiness can never be shaken, can never be encouraged, or glorified, or destroyed. That is the reason why He comes. That is the reason why each one of you must be uncertain before you can be made certain, for He shall give you the certainty of purpose, the certainty of Truth.

Where there is contentment, where there is satisfaction, where there is narrowness and limitation, there Truth can never be found, nor lasting happiness. Where there is uncertainty, where there is longing to find out the Truth, where there is suffering, there the germ of Truth can be sown. We need the perspective of distance rightly to perceive the beauty of all things. Have you ever noticed how dark it is immediately below the candle flame ? You cannot read, you cannot discover, you cannot find out directly beneath the candle. You must go away into the mountain tops ; you must go away into the far fields, into the human world, into the lands where there are sorrows and great ecstasies and then you will discover the Truth, and then you

will be able to read your life by the light, by that same candle under which you were unable to read before.

Those who merely call themselves members of the Star, of the Theosophical Society, of this religion or of that sect, will fail to understand the great Truth so long as they remain in the narrow limitations and teachings. As immediately under the candle light it is darkest, so under the walls of narrowness, of blind faith and of superstition, Truth can never exist.

If you shatter all these transient things in search of eternal Truth by constant watchfulness, by keen thought, by controlled emotions fully awakened, by meditations and by dreams, you will realise Happiness. As the flower unfolds in the light of the sun, so in that realisation will you unfold yourself, and blossom forth in the light of Truth.

At the conclusion of Krishnaji's speech, there was a five minutes, silence, for meditation, and then he read the following prose poem of an experience he had had on the 9th January :

I sat adreaming in a room of great silence.
The early morning was still and breathless.
The great blue mountains stood against the dark skies, cold
and clear.
Round the dark wood house
The black and yellow birds were welcoming the sun.
I sat on the floor, with legs crossed, meditating,
Forgetting the blue sunlit mountains,
The birds,
The immense silence
And the golden sun.

I lost the feel of my body.
My limbs were motionless,
Relaxed and at peace.
A great joy, of unfathomable depth, filled my heart.
Eager and keen was my mind, concentrated.
Lost the transient world,
I was full of strength.
As the Eastern breeze that suddenly
Springs into being and calms the world,

There in front of me
Seated crossed legged, as the world knows Him
In His yellow robes, simple and magnificent,
Was the Teacher of Teachers.

Looking at me,
Motionless the Mighty Being sat.
I looked and bowed my head.
My body bent forward of itself.

That one look of mine
Showed the progress of the world,
Showed the immense distance between the world
And the Greatest of the world's Teachers :
How little it understood
And how much He gave.
How joyously He soared,
Escaping from birth and death,
From its tyranny and entangling wheel.
Enlightenment attained
He gave to the world as the flower gives
Its scent,
The Truth.

As I looked
At the sacred feet that once trod the happy
Dust of India,
My heart poured forth its devotion,
Limitless and unfathomable,
Without restraint and without effort.

I lost myself in that happiness.
My mind so easily and strangely
Understood the Truth
He longed for and attained.
I lost myself in that happiness.
My soul grasped the infinite simplicity
Of Truth.

I lost myself in that happiness.
Thou art the Truth,
Thou art the Law,

Thou art the Refuge,
Thou art the Guide,
The Companion and the Beloved.
Thou hast ravished my heart,
Thou hast conquered my soul,
In Thee have I found my comfort,
In Thee is my Truth established.

Where Thou hast trodden
Do I follow ;
Where Thou hast suffered and conquered
Do I gather strength ;
Where Thou hast renounced
Do I grow,
Dispassionate, detached.

Like the stars
Have I become.
Happy is he that knoweth Thee
Eternally.
Like the sea, unfathomable,
Is my love.
The Truth have I attained
And calm grows my spirit.

But yesterday
I longed
To withdraw from the aching world
Into some secluded mountain spot,
Untrammelled,
Free,
Away from all things,
In search of Thee
And now Thou hast appeared
Unto me.

I carry Thee in my heart,
Look where I may Thou art there
Calm, happy,
Filling my world—
The embodiment of Truth.

My heart is strong,
My mind is concentrated,
I am full of Thee.
Like the Eastern breeze
That suddenly springs into being
And calms the weary world,
So have I realised.

I am the Truth,
I am the Law,
I am the Refuge,
I am the Guide,
The Companion and the Beloved.

As the last words were uttered there was a sprinkle of light rain, that seemed like a benediction, and, spanning the valley, a perfect rainbow arch shone out. All sat silent for a few moments, and then the meeting dispersed.

(From the *Theosophist*. April 1927.)

THE NEW CIVILIZATION

BY ANNIE BESANT, D. L., P. T. S.

American anthropologists tell us that a new human type—"perhaps a sub-race" says the greatest of them, Dr. Hrdlika—is appearing in the United States, most numerous in California, and common observation here confirms the fact. History tells us that with each such new departure, a new civilization begins, founded on the teachings of a great Prophet or superhuman Man. At such a point we stand to-day. Shall we copy the people of the past, and blindly ignore the law of evolution, or shall we co-operate with it, with open eyes, by creating the conditions in which can be sown the seeds of the new civilization, sowing them gradually and with thoughtful care, and planting the new order.

To serve as model for the mighty world,
And be the fair beginning of a time ?

One of the beauty spots of the world is the Ojai Valley in California. Mountains ring it round ; it has remained secluded till recent times, and is still but sparsely inhabited. In winter snow lies on the high mountain-tops, but does not touch the valley. The climate is superb ; orange trees laden with golden fruit grow in some parts of it, apricots and other fruit-trees in other parts. The sun shines out from a sky of deepest blue, and as it sets behind the mountain peaks, it paints the mountain sides in various purples and violets, and, when clouds float in the clear air, and stream across the blue, it paints them in deepest crimson and glowing orange, and through the gaps we see lakes and rivulets of greenish blue, a panorama of gorgeous splendor that I have only seen rivalled in Egypt, or, in the rainy season, in India.

The valley itself has stretches of flat land broken by curving mounds and hillocks of considerable height, with the great mountains, barren and rugged, holding within their protecting arms the smiling vale from end to end. Such is the setting for the cradle of the new civilization in America. It has already another cradle in the Old World, in Holland, where one of the pioneers of the new order gave his fine Castle of Eerde with its five thousand acres of land, and where a band of devoted workers is established, and is creating the conditions for the growth of the new civilization. The second cradle is here, in the midst of the growing numbers of the new sub-race. Already the Brothers' Association owns a small tract of land, on which Krishnaji lives—in preparation for this—with a little group of close personal disciples, devoted to him, and this suffices for all his simple needs ; this was originally about five acres, and has been increased by a gift from an English friend to about thirteen, in order to insure a quiet home for himself and those who work most closely with him, and regard him as their Head and as the vehicle of the World Teacher. The land chosen for the new cradle is distant from his house about a mile as the crow flies, but about two miles by a rough road practicable for a car, in fine weather, and about five miles by a good but necessary curving road over the ridge.

The centre which is being formed here is to develop into the new civilization for the Americas, and the Teacher will spend here some three months in every year. Those in America who seek His *personal* teaching can come here for short periods during those three months ; the special discourses will be taken down and printed, as were those

given at Eerde Castle last year, and will probably be given immediately before the Star Week in the Camp, which will be held on this estate. The whole Order of the Star, the world over, believes in the coming of the World Teacher who will found the new civilization, and accepts Krishnaji as His vehicle. It will therefore necessarily support this undertaking and will probably send hither a few representative settlers from abroad. The Centre of the Order of the Star for North, Central and South America, including of course Canada, will hereafter be in Ojai, and its magazine, *The Server*, is already printed by the Ojai Publishing Company, and will shortly be increased in size.

Settlers need not belong to any special organization, but they must accept the following ideals, which will be the bond of union between all the residents, to whatever faith they may respectively belong. Such an ethical and profoundly religious bond is imperatively necessary for success.

We desire to form on this land a centre which shall gradually grow into a miniature model of the new civilization, in which bodies, emotions and minds shall be trained and disciplined in daily life into health, poise and high intelligence, fit dwellings for the divine life, developing the spirit of Brotherhood practically in every-day arrangements and methods of living.

For the launching of such a centre as is proposed, it is obvious that very large sums of money are needed. For this reason, because there are many all over the world who know and trust me, I have been asked to take the responsibility of leading this movement and of guiding its policy through its initial stages until it is firmly established. I have accepted the task, because I know that behind it are the Masters whom I have served for thirty-eight years, under whose direction I started in 1895 in Benares the centre which is now the Headquarters of the Indian Section of the Theosophical Society, and in 1898 the educational institution which is now the Hindu University—a splendid centre of knowledge, where H.R.H., the Prince of Wales accepted its first doctorate, the second being given to myself for my “unique services to education.” Both of these enterprises began with a command from my Master, a handful of devoted men and no funds. Both are now stable and progressing. I only mention these as proofs that my trust in Those I serve is based on long experience. I am “risking” on this new venture a reputation based on nearly fifty-three years of public work, and all my financial future, when I might, without

discredit, at nearly eighty years of age, have had what the world would call an easy and pleasant life. And I do it joyfully. For this purpose I propose to spend in California (with some visits to cities outside the State) about three months each year until the centre is secure, not only to help in its outer establishment, but also to help qualified students, as I have been doing ever since H.P.B. passed away, to tread the path that leads to discipleship, that has led many to the personal knowledge of the Great Ones I serve. Let me add here that the conditions of that teaching include active membership in the Theosophical Society in the country to which the applicant belongs, but that the taking of any money for it is strictly forbidden. Until now, I have been unable to pay such visits to the United States, though I have many students here guided by written instructions, but if this centre is established I shall pay annual visits.

Let me sketch the ideals which should be those of this centre for the new race, to be realized in time. Our first efforts may be clumsy and feeble, but none should be discouraged by this inevitable fact. "Hitch your waggon to a Star," said Emerson, and we shall follow his advise, however far off the star may be; it will ever shine over us, inspiring and guiding us. We are "Gods in exile," and we are striving to return to our native land. So our centre must have high ideals, and thus tread the homeward path.

We are candidates for perfection, and we must begin to aim at it. There is no failure save the abandonment of effort, and that can be resisted by every one of us. "Be ye therefore perfect," was the command of the Christ, and He did not command the impossible.

Let me then sketch what are to be the ideals of our community.

The bodies of the members should be developed into beauty by healthful exercises, games, sports of a non-brutalizing character, by purity and simplicity of daily life, by living the open-air natural life rendered possible by the climate, by the influence of the exquisite beauty of nature surrounding them, and by beauty in their homes, and refinement in dress, speech and manners. A perfect body must be aimed at and gradually developed. By such means ancient Greece developed men and women whose type of beauty still remains a model.

Their emotions must be developed by friendly brotherly living, by firm exclusion of all suspicion, distrust, imputation of evil motives, and abstinence from harsh judgments; all emotions that spring from

love must be strengthened ; all those that spring from hate must be destroyed. Even good emotions must not be allowed to weaken poise and balance ; exaggerated physical expression, save the continual radiance that needs no words, should be gradually controlled. Emotions are best trained by high ideals and by daily practice in services of any and every kind. By those the life is made full of joy, and selfish emotions are starved out unconsciously. The emotions that find expression in art and in the enjoyment of beauty, in music, painting and sculpture, should be diligently cultivated.

Their minds must be trained by study, by discussion, by strenuous thinking, and they must add to education culture. Education can be given by others or gained by the study of books. But culture can be attained only by the man himself, applying the results of education to the understanding of human nature, by sympathy with human diversities and absence of prejudice. The outer graces of the body, refinement in dress and speech and manners, natural as beauty is natural to the flower, are the result of culture. Without these a real democracy is impossible.

For all this, our centre must have a school for the training of future members of the centre. In that the body must have its early training, and this must include manual accuracy and dexterity, and also vocational education at a later stage, fitting the boy and girl for the function they are to discharge later in life. Literature, art, science and manual occupations must all have their places. The centre will send out many good citizens to the Americas in addition to those who remain in it.

This school will offer to parents living in the centre an education which will train their sons and daughters to be fit citizens in the new civilization, developing the social virtues necessary for usefulness therein, and learning in the life around them the happy results of a truly brotherly association.

Among our institutions must be, in addition to the school—expanding later into a college—a library, a club, a temple for worship and meditation, an art centre, a Co-Masonic lodge, a theatre, playgrounds for adults (in addition to that of the school for children), and aught else for which there is a demand, as funds permit. These should attract visitors of intellectual or artistic merit, men and women of originality and special type of ability, who might find inspiration

in the atmosphere of the community and the beauty of the valley for a time, though not desiring to become members.

For this foundation of a centre for the new civilization large funds are needed. We have agreed to buy land, the area of which is four hundred and sixty-five acres; it forms the beauty spot in a beautiful valley. Some of it is under cultivation, the rest of it is not; it has a good water supply. Much of the land will of course be needed for residences for the settlers in the centre, and will bear a ground rent; and it will be necessary to mark this out in plots, to make necessary roads and to plant avenues of trees along these; other trees will have to be planted, some fruit-bearing. It is proposed to start on the estate a co-operative fruit business (growing and drying), a co-operative store, and a co-operative farm, thus enabling some of the members to earn their living, and to show the future developments of small production and distribution on brotherly lines, so that the centre may, in the near future, become self-supporting.

For this, donations are appealed for, at once, and these may be sent by cheque either to Dr. Annie Besant, Ojai, California, U.S.A., or to the Security Trust and Savings Bank, Cahuenga and Hollywood Boulevard Branch, Hollywood, Calif., U.S.A., to be deposited in an account to be known as the Happy Valley Foundation Fund. This will be in the hands of Dr. Besant, Dr. John Ingleman and C F. Holland, attorney of Los Angeles, two signatures being necessary for withdrawals.

Let me say here that while I appeal to the wealthy to give immediately and largely, the gifts of the less well-off will be equally welcome, for we need the love and support of the many as much as we need large donations from the rich. In fact when a handful of Indians and myself started the Central Hindu School and College which became the Hindu University, and we appealed to the Indian public as we appeal now to the public of the United States, the gifts of the poor middle class of India, clerks, teachers, and the like, on small salaries, bulked more largely than the big gifts of rich merchants and princes.

The funds will be held during the preliminary stages by an organizing committee whose names will be found below. Later, when Dr. Besant passes away, or probably earlier, it is intended to pass the control on to the Brothers' Association, incorporated under the laws of California.

I am offering to the thoughtful and far-seeing class among the citizens of the Americas, who realize the possibilities and the dangers of the coming changes in civilization, and who desire to help in the peaceful preparation for these, a unique opportunity of serving, not only their country but the world. For the work of preparation is easier here than elsewhere, Those who believe in the coming of the World Teacher—now with us—will eagerly help in laying the foundation of His joyous message to the world: a new and brotherly civilization to spread the leading of a more simple, more natural, and more beautiful life by all; the making of the surroundings of all more inspiring and shaped by culture; the glory of the recognition of the one life, the Divine life, which is bliss. Shall we not build a community, the members of which shall live the above ideals in ever-increasing measure, as their Teacher already lives it fully, proving to the world the possibility of living in the Real that is Joy, in the Service which is Freedom?

ORGANIZING COMMITTEE.

The names of the organizing committee for the new centre are as follows: Dr. Annie Besant, D. L., President of the Theosophical Society; the Lady Emily Lutyens of London; Dr. John Ingleman, and Mr. Henry Hotchener of Hollywood; C. F. Holland of Los Angeles; Captain Max Wardal, Pasadena; D. Rajagopal of Eerde Castle, Holland; Mrs. George Porter of Chicago; Robert R. Logan of Philadelphia; Fritz Kunz, Frank Gerard and George Hall of Ojai, Calif.; George B. Hastings of Buffalo; Louis Zalk of Duluth; Miss Dodge; Muriel, Countess De La Warr, London.

As soon as conditions permit and settlers in the centre are needed, announcements will be published. The Ojai Valley is sparsely settled and accommodations are difficult to obtain. No one should come to the valley without previously arranging accommodations. An information bureau has been established, and all inquiries should be sent to Mr. Frank Gerard, Ojai, California.

The valley is about eighty miles north from Los Angeles, and can be reached over paved state highways by auto. There are frequent stages and a train service.

THE HAPPY VALLEY FOUNDATION FUND.

Arya-Vihâra. Ojai, California.

February, 7, 1927.

To Members of the Theosophical Society,

Dear Fellow-workers,

I have issued an appeal to the General Public; but I make a special appeal to you, who have definitely accepted the opportunity of becoming part of a nucleus of the Brotherhood of Humanity.

Very many of you accepted the Theosophical teaching of the Evolution of Mankind through seven Mother-Races, or Root-Races, each of which gives birth to seven daughter-races, or sub-races. You know from ordinary history that the fifth of these Mother-Races had its cradle in Central Asia and sent out from there four great emigrations, one of which went to Egypt, the second to Persia, while the third and fourth went further towards Europe, settling for a while in the north and south of the Caucasus, while the swamps of Europe were drying up into habitable countries, one of these sub-races colonised Southern Europe, the other the Northern. (As the Mother-Race was the general type, it was called, after its descent into India, the Indo-Aryan, or first sub-race, and the others the second, third, fourth and fifth; the fourth (Latin) and fifth (Teutonic) sub-races, thus peopled Europe. H. P. B. in the second volume of 'The Secret Doctrine' predicted the coming of the sixth Race in the United States of America, and described the method of its development, from "peculiar children" who multiplied. Each new Mother-Race is chosen from the sub-race of its predecessor that bears the numerical number of the coming type. The sixth Root Race will develop from the members of the sixth sub-race of the Aryan, or fifth Mother-Race. Large numbers of the children of the new type are being born in California and show the expected racial quality, named by Bergson Intuition—the recognition of truth at sight, not by a process of reasoning; he speaks of it as more allied to instinct than to reasoning, an innate quality. Already in California, school teaching is affected by the presence of the new type.

The outside world cannot be expected to recognise at once the duties imposed by the cyclic Law of Evolution. Many members of the Theosophical Society do not accept, or live according to, the enlightening teachings of Theosophy. But large numbers of you do,

and to them especially I make my appeal. Of what use is it to possess the light, unless we use it to illumine our path in life? If we know the cyclic Law, does it not impose on us definite duties? Surely he who knows his Lord's will and doeth it not, is an unworthy servant.

Here in Colifornia I find that H. P. B.'s prediction is being fulfilled; the new type is recognised by anthropologists and teachers, and long articles have appeared in the newspapers upon it. Some of the schools are making classes for the children, but that is not enough.

As a servant of the Great Hierarchy, I eagerly co-operate in Their Plan, ever in accordance with cyclic Law, and I have signed an agreement securing a large tract in the Upper Ojai Valley. The General Appeal sketches out the Ideals and their proposed partial material realisation in the constitution of what is practically a sixth-subrace colony, or community, with its public buildings, of which the first should be a School giving education on lines suitable for the new type of children.

Who among you will help us to build on the new Foundation? We need \$ 40,000—£8,000—to make the Foundation secure. Who will be the living stones to build it? It is the first conscious beginning of the New Age, the New Civilisation, of which I have been writing and lecturing for years, of which Blake's "New Jerusalem" was a vision, a Civilisation of Brothers, the realisation in minature of the First Object of the Theosophical Society, the Universal Brotherhood of Humanity.

I send out the Call. Who will answer?

ANNIE BESANT, P. T. S.

(*The Theosophist*—April 1927.)

PRACTICAL ASPECTS OF BROTHERHOOD IN ISLAM

BY SHEIKH MOHYEDDIN, B.A., B. T.

Asstt. Secretary, Jamiat-i-Dawat-o-Tabbli-i-Islam

I. SIGNIFICANCE OF ISLAM.

Islam is the natural religion of humanity. To quote the words of the Holy Quran, it is,—

"The nature made by Allah in which He has made all men"
This is corroborated by a saying of the Holy Prophet :

"Every child is born in Islam; it is his parents that make him a Jew or a Christian or a Fire-worshipper". Islam was the religion of

all the prophets : it is practically mentioned as the religion of Abraham several times, and on one occasion the Isralite prophets who followed Moses are spoken of as *the prophets who were Muslims* (i.e., 'Servants of God'). Thus the very foundation of Islam is broadly based upon the idea of comprehensiveness and of an all inclusive family of humanity. Hence the verse :—

"Surely the (true) religion with Allah is Islam."

The word *Islam* is derived from a double root (I) *Silm*, meaning peace, or to create peace, and *Aslamu*, to submit oneself completely to the Divine will. Both the meanings have a minute and close connection with each other ; the one being the end, (achievement of the world peace), while the other (complete submission to God) is the means to achieve that end. Such a lofty goal can only be reached by surrendering ourselves entirely to Allah, the fountain-head of all the good in the world ; Says the Holy Quran ;—

"He who submits himself entirely to Allah, and is the doer of good (to others)—he has his reward from his Lord, and there is no fear for him, nor shall he grieve." Thus the Holy Quoran, after giving a true conception of God, and of man's relation of submission to Him, at once proceeds with the moral relations.

"The submission to God is the perfect Law which operates upon our hearts. "The injunctions of the law, have moreover the effect of regulating man's relations with his fellow-beings and of increasing his sympathy for them. By its aid he begins gradually to see and know their rights and in his dealings with them applies his attributes of justice, goodness and sympathy on the proper occasion. He freely gives to each, according to his desert a share of his knowledge, property, comforts and other blessings which God has granted him.....The effect of walking in obedience to the ordinances of a perfect law is, therefore, that a man is able to perform his duty towards God and his duty towards man in a fitting and creditable manner. He is totally resigned to the will of God and completely engaged in the service of humanity."

II. BROTHERHOOD ESTABLISHED THROUGH PRACTICE OF VIRTUE.

Man's relations to his fellow-men are expressed by one word *متحسن*, the doer of good. Islam teaches us from the very first *اعمال صالح* (the performance of good-deeds), and in this sense, it is

essentially a practical religion, not of idle meditation, because we live in a world of actions. The latter when performed, have naturally a relation to other men, and a good action done to others, creates around us an atmosphere of sympathy, fellow-feeling and fraternity. We thus find, that after expounding the sublime conception of Divine Unity, and creating within us the right kind of attitude towards the Creator, which is the sphere of religion proper, Islam teaches us how to attend to our daily round of duties towards our fellow men, in order that we might achieve the *Silm* or peace. Hence it is that our duties towards the parents are dealt with immediately after Divine Unity :—

“And serve Allah and do not associate anything with Himand, be good to the parents, and to the near of kin, and to the orphans and the needy and the neighbour of (your) kin, and to the alien neighbour, and the companion in journey, and the way-farer, and those whom your right hands possess ; surely Allah does not love him who is proud and boastful.” The same subject has been dealt with elsewhere in the Holy Quran in the following words :—

“And your Lord has commanded that you shall not serve any but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) ‘ Ugh ’ nor chide them, and speak to them a generous word.” And further on, “make yourselves submissively gentle to them with compassion and say, O my Lord, have compassion on them, as they brought me up (when I was young.)” The reason why gentle treatment of parents is enjoined is that, “while Islam establishes equality of rights among men of all classes, it teaches the highest respect for authority.” If man has been created after God’s own image he must imitate the higher qualities and attributes of the Divine Being. God fosters, nourishes and brings up His creatures. So do the parents take care of their children. If God is the reality, the parents are a shadow of it. But by no means can the latter take the place of the foremen. We cannot attribute the qualities of a father, in the worldly sense, to that mighty supernatural power divine, who transcends the ordinary level of humanity.

“ Say, He is Allah, One, Allah is He on whom all depend. He begets not, is He begotten. And none is His co-equal.”

After “duty to parents”, we come across certain other injunctions in the Holy Writ in the course of moral teaching of Islam, which relate

to our fellow-men as under ;—" Give to the near of kin his due, and to the needy and the way farer, and do not squander lavishly." " Do not kill your (daughters) and children for fear of poverty...Go not nigh to fornication...Do not kill any one whom Allah has forbidden, except for a just cause...Draw not near to the property of the orphan except in a goodly way till he attains his maturity...And give full measure when you measure out, and weigh with a true balance."

Thus, gentle treatment of our near relations is enjoined, and such vices as extravagance and adultery are forbidden, lest our healthy relations with mankind be disturbed. We are further told not to be niggards in spending in the way of God, not to weigh unjustly, lest our trade relations be upset, not to kill the daughters after the manner of the pre-Islamic Arabs and not to commit usury. All these, and similar injunctions, point to the betterment of our mutual relations. In this way a bond of union, love, sympathy and fraternity is created, by following the above comprehensive code of morality, which reaches its climax in the following text :—

"You are the best of nations raised up for (the benefit of) men ; you enjoin what is right, and forbid the wrong and believe in Allah." And further in the well-known traditions of the Holy Prophet :—

"The best among men is one who does good to people." The best service that could be rendered to humanity is the proclamation of truth before all mankind, inviting men to the right course of action, and forbidding the wrong.

III. DOCTRINE OF EQUALITY.

Mr. Venkata Ratnam says in his "Essay on Islam": "The fundamental principle of Islam is the principle of Universal Brotherhood. Islam is the most tolerant of all religions" "It abolishes all invidious class distinctions. A saying of the Holy Prophet is, 'No one of you is a believer in God unless he loves for his brother what he loves for himself.'" Another of his sayings is, 'Remember you all are brothers. All men are equal in the eye of God. To-day I trample under my foot all distinctions of caste, colour and nationality. All men are sons of Adam and Adam was of dust.'

To quote Mr. Venkata Ratnam again, "Islam lays down the basis of a vast brotherhood in which all men and women,—to whatever tribe or nation or caste they may belong and whatever be their profession or rank in Society—the wealthy and the poor—have equal

rights ; and in which no one can trample upon the rights of his brother. In this brotherhood, all members should treat each other as members of the same family. The slave is to be clothed with the clothing and he is not to be treated as a low, a vile person. 'Your wives' says the Holy Quran, 'have rights against you as you have rights against them,' No one is to be deprived of any right on the score of caste or profession or sex. All distinctions are rendered false, null and void, except those of *virtuous actions*, as we read in the verse :—

'O people ! Be careful of your duty to your Lord who created you from a single being and created its mate of the same kind. Thus the words declare the *Unity* of human race and the *equality* of the male and female. In fact the performance of good deeds has so far been emphasised by the Holy Quoran that success in this life and salvation in the next have been made dependent upon this and this alone.

The practice of virtue in general is enjoined in the verse ;—'Allah does not forbid you respecting those who had not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice'

AUSTRALIAN LETTER

NO. 12

March 23rd, 1927.

Dear Friends,

It is some time since I sent you a letter. I have been very busy since returning from India, and though I certainly could have found time for writing a letter, it escaped my notice. Let me say at this point that every one of us has always time for more work if the work needs to be done, or if we want to do it. I confess to a certain amount of impatience with the observations ; "I have no time", "My time is fully occupied", "I am so much rushed that I have not a single moment to spare". Nonsense. There is always time for more, and why be rushed ? Less rush, more time. So it is not that I have had no time to write, rather the writing of this particular letter did not belong to the duties I have had to do, and thus escaped notice.

All has been going on very well here, though we are much handicapped for want of funds. We are trying a 2/6 a week scheme, which promises well, and should bring in £6000 or so a year for our work if it succeeds. We have about 1700 members. Assume 700

cannot give more than they are giving. Assume 1000 can on an average give 2/6 a week, some much more, some much less. And there you are. The difficulty consists in getting the promise fulfilled. We are trying to surmount this difficulty, and already 100 2/6 a week have been promised, which means an addition to our funds of over £600 a year. We hope to get our 1000 in due course, and then all will be well. Here again, one can always do more. A little less jam, or butter, or cake, a cheaper seat at a theatre, an omnibus instead of a taxi, a suit or dress made to last a little longer, and so on. This is how it is done.

I am happy to report that our beloved Bishop is very well, though, he is working harder than ever. 80 years *young* he is, and an example to us all. What a glorious centenary we shall be celebrating for him and for *her*—20 years hence. The only question will be as to our strength to celebrate. They will certainly be strong enough to be celebrated.

OUR PLANS FOR THE IMMEDIATE FUTURE.

It is dangerous to make plans these days. They have a habit of getting upset. But here is our latest plan, approved by the President, and likely to be final because it is the result of the upsetting of other plans. At the desire of the President we leave Sydney on June 1st. by the Messageries Maritimes "Ville de Strasbourg", proceeding without stoppage at any intermediate port direct to Suez, which place we reach on or about June 30th. In the same vessel, of course, we proceed via Port Said, reached on or about July 1st, to Marseilles where we arrive about July 7th. We shall probably proceed direct to London for a short time, as there are dear friends there of whom we should like to have a glimpse. Then, with the Head's permission, to Ommen, possibly staying with Bishop Wedgwood at Huizen, with permission, for a short time beforehand. After Ommen we proceed to New York *en route* to Chicago for the American Convention, which takes place on August 27th. After the Convention we tour America and then may attend the Indian Convention afterwards returning to Sydney where we shall remain until the 1928 Convention. After this our plans are not yet settled, and even the plans already made may be entirely changed before I write to you again. I think not, however, and I certainly hope not, for I do not at all like changing plans, at least not more than once or twice.

If you can write to me either to Suez, to reach there on June 15th, or to Port Said, to reach there on June 16th, I shall be glad to hear from you. Letters should be addressed as follows:

The Right Rev. G. S. Arundale, 1st Class Passenger
or Mrs. Arundale

Passenger on Board "Ville de Strasbourg"
(from Sydney to Marseilles)

At SUEZ (or PORT SAID), EGYPT.
care of the Cie des MESSAGERIES MARITIMES.

It will, of course, be a great happiness to us to see once more many old and dear friends in Europe and to meet for the first time in this life many old and dear friends in the United States.

Fraternally,

GEORGE S. ARUNDALE.

ACTIVITIES.

Agra—Brother H. C. Kumar's visit to Agra resulted in the starting of a Youth Lodge there. Agra has a large student population and now that it has become the seat of a newly established university it is hoped the Youth Lodge will receive fresh accession to its ranks very soon.

Khurja: Interest in Theosophy has been aroused by the thoughtful lectures of Professor H. C. Kumar and a new T. S. Lodge has now been started.

SURAT GROUP FEDERATION.

The fifth annual session of the Surat Group Federation was at Mohoni in the Surat District on March 18th and 19th under the Presidentship of Mr. Pranjivan Odhavji Thakor of Bhavnagar. The Session began with a T. S. meeting, Bharat Samaj Puja, and universal prayer of all religions. Public lectures were given on 'Theosophy and the Household Life,' 'Coming of the World Teacher' and 'Village Organisation and Reconstruction.' The principle speakers were Mr. H. K. Mehta, V. G. Bhatta and Mrs. Sulochna J. Desai. At night the Bhajans, folk stories and singing attracted a large audience. There were special meetings for ladies on both the days. About 80 delegates were present from the different Lodges in the Surat group.

Another group federation will be held at Baroda on April 16th and 17th under the presidentship of Mr. Jamnadas Dwarkadas.

Bhavnagar

21-3-27.

Venishanker G. Bhatta

Lodge Organiser.

* * *

A T. S. class was held at Bilimora, in the Surat District to study 'At the Feet of the Master' and to lead the community life. About 30 to 40 people gathered together. The Lodges at Gudat, Mohoni Baroda, Ahmedabad, Bhavnagar, Surat, Avidha and Bhalod were represented. In the morning the work began with Bharat Samaj Puja and an E. S. meeting. In the afternoon there was a training class. Each member had to speak for 5 or 10 minutes on the subject given before hand. 'The Theosophical life,' 'self preparation,' and 'self preparation for the world' were the subjects taken up for discussion. At night Mr. Pranjivan Odhavji Thakor used to give talks from the lives of Alcyone.

On the 26th representatives from the Lodges of Bhavnagar, Baroda and Surat gathered to open a Youth Lodge at Vihan in the Surat District. The lectures and talks were given on the 'Coming of the World Teacher' and 'the Youth Movement of the T. S.' The gathering was quite successful.

Venishanker G. Bhatt.

REVIEWS.

The Chakrās.—A MONOGRAPH BY THE Rt. Rev. C. W. LEADBEATER—THEOSOPHICAL PUBLISHING HOUSE, ADYAR, MADRAS. PRICE RS. 10/-

To review a book like that recently published by the Rt. Rev. C. W. Leadbeater on Chakras is outside the range of ordinary scientific or literary criticism. A villager or a savage in the centre of Africa might as well attempt to review a book written by J. J. Thomson or Rutherford. It is a unique book which stands apart in a class by itself. Yet the book reveals a new and most fascinating world before the reader. The personality of man stands discovered in a new light.

That man is a microcosm, that he is made in the image of God, has always been one of the most hidden and yet one of the most universal concepts of all the great faiths. But I do not know if ever that great truth has been revealed in so lucid and scientific a manner, stripped of all symbolism, or veiled allegory. This is one of the great characteristics of our wise and great teacher who has so great a reverence for Truth that he is content to reveal it, despising all ornament, all the mystic vagueness of poetry, fully confident in the power and beauty of the Truth to illumine and inspire.

Students of the divine wisdom are sure to welcome this great book which tells us with the simple directness of science how the divine life manifests itself in all the manifest objects around us—we learn for the first time that that serpent fire, Kundalini is the power of the out-pouring of the Third Logos or Brahma on its path of return. In earlier Theosophic literature we learnt of the descent of the creative force of the Holy Spirit. But that it also ascends, as does the life of the Second Logos, we did not know. It is the ascending stream of life of the Third Logos that is the mysterious power of Kundalini. It is in the living centre of such elements as Radium and is the secret of radio-activity. In the human body it clothes itself in a curious nest of seven hollow concentric spheres of astral and etheric matter resting within the root chakra at the lower end of the spine. It comes from the Laboratory of the Holy Spirit or Brahma deep down in the Earth.

The book contains a good deal of matter that has already been published. But the illustrations are most valuable and we owe

a great debt of gratitude to the author and also to the Rev. Edward Warner who is responsible for the coloured drawings, for placing these wonderful investigations on the constitution of man and his relationship to the world around him at the disposal of the general public.

We feel sure that this book will throw a considerable light on Hindu books dealing with the same subject. We heartily recommend this great book to the careful study of all who are interested in this most fascinating subject.

B. S. R.

Culture, East and West—A Prize Essay by Pt. Bishan Dass.—Price Rs. 2/.

The Book is of special interest to all students of Theosophy as it deals with the science of the Spirit, though the phrase 'soul-culture' is not a very happy term for that most fascinating study. Pt. Bishan Dass begins his essay by laying stress on the value of FAITH in whatever walk of life. He then proceeds to emphasise the importance of devotion and prayer, and the approach of the devotee to the world of the Spirit. He clearly defines the right attitude and true meaning of prayer. It is only too common, both in the east and the west, to look upon prayers as so many conduct-certificates or petitions to a deity whom we expect to be specially partial to the particular devotee. The author then gives some idea of the world of the Spirit as sensed by the true devotee. He quotes extensively from poets and philosophers of both the east and west, in order to make his point clear to the reader. The author would have succeeded better in conveying ideas relating to superphysical world with greater clarity and definiteness if he had used theosophical terminology. He has however, tried to put the whole matter in a way that it should be easily comprehensible.

This book is another indicator of the Spirit of our times. The author, studying his subject from an independent point of view comes to the same conclusion as the Theosophist, that in the future the importance of the spiritual world will be felt more positively. "But in the past such knowledge was the privilege of few races only,.....It is hoped that with the advancement of soul-culture future humanity will come to appreciate spiritual teachings fully and act up to them."

On the whole, the book makes an interesting reading, and the speciality of the essay is its freedom from all sectarian bias. We wish the get up of the book were much better. The book can be had from the Indian Bookshop, Theosophical Society, Benares City (U. P.)

A. P.

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Please see page 137 of this issue.



सत्यान्नास्ति परोधर्मः ।

Vol. XXIV.

MAY 1927.

No. 5.

H. P. B.

in her has never wavered My trust in her had never been shaken. I gave her my faith on an imperious intuition. I have proved her true, day after day in the closest intimacy, living side by side, and I speak of her with the reverence due from a pupil to a teacher who never failed her, with a passionate gratitude, which in our school, is the natural need to the one who opened the gateway, and points out the Path. 'Folly, fanaticism, scoffs the Englishman of the 19th century. Be it so. I have seen and I have waited.....I know that the great sages as spoken of by H. P. B., exist; they wield a power and possess a knowledge before which our control and knowledge of nature and her ways, is as but child's play.

And we who lived around her, who in closest intimacy watched her day after day; we bear witness to the unusual beauty of her life, the nobility of her character, and we lay at her feet our most reverent gratitude; of knowledge gained, lives purified, strength developed. O, noble and heroic soul, whom the outside, purblind world misjudged, but whom your pupils partly saw—never through lives and deaths shall we repay the debt of gratitude we owe to you."

[From Mrs. Besant's Autobiography.]

NOTES.

As each year passes and brings the White Lotus Day one's gratitude becomes even fuller to the great teacher who brought to us the Divine Wisdom. The number of those whose lives have been illuminated by the spirit of Theosophy and who have dedicated themselves to the service of the Great Brotherhood whose messenger she was, though small enough, would have rejoiced her heart. Persecuted, misunderstood, she worked with a dauntless courage, and an endurance truly wonderful, and we today are reaping the rich harvest of her splendid sowing. May we, year after year, keep alive in our memory one who suffered and worked in the midst of much misrepresentation, misunderstanding and calumny, who was stripped of everything that men value on earth, and yet held aloft the torch of wisdom. May we justify all that sacrifice, by ourselves spreading the light that we have received. We must make that light shine in the darkness of the world.

We welcome the announcement of the starting of a new Journal, the '*Ananda*' from 'the Star year beginning May 1927' which will be published at Ommen under the Joint Editorship of Lady Emily Lutyens and Mr. D. Rajagopal. It is principally meant for the members of the International Self-Preparation Group of the members of the Star all over the world, but as announced in the *Server*: "This magazine will serve to establish unity of ideals, to give intimate news of the Great Teacher and of His Work, especially interesting to those dedicated to His service, to enable members to keep in touch with Krishnaji's activities, and to afford an opportunity for those who are seeking to understand the Message, to be the interpreters of the teaching, and to keep ever-burning the fire of enthusiasm for the attainment of the Kingdom of Happiness".

* * *

Another interesting announcement is the decision to hold a second Star Camp at Ojai from 1928 onwards like the one at Ommen. A suitable site has been chosen for this Camp near Krotana and the land will soon be purchased. In making this announcement Krishnaji makes a weighty statement which is of such general practical importance ;

"Every member of the Star believes in the Coming of the Teacher, and in trying to understand His teachings and in helping to establish the Kingdom of Happiness here in this world. The members must no longer look to the Coming as a future event, but as a reality that is taking place at the present moment. Among the shadows of many trees, and among the high mountains and blue skies, they will perceive the reality for themselves; and once having felt the thirst of the Truth, they will be able to live according to that Truth and to make the world around them like unto the Kingdom of Happiness. For this is the only purpose for which that Event shall come into being; and in each one of us shall be awakened the true insight into the ordinary events of the day, into the common happenings of our lives, also that we shall be masters of them and thus be free mentally and emotionally. And the freedom of the physical is the last stage which comes when there is absolute certainty of freedom in other world."

* *

Krishnaji's great book '*The Kingdom of Happiness*' has now been published. As the Publishers say in their announcement, "the book is eagerly awaited by many thousands of thoughtful people in every land, who look to its author as to one who bears a unique message to the whole world in its hour of sore need." These talks were given to certain friends at the castle of Eerde, Ommen, Holland. The conditions under which these teachings were given, to use our President's words :

"Were the most favourable possible for the presence of the World Teacher's influence. Krishnaji was surrounded by a small group of eager students, believing in his inspiration and joyously welcoming the presence of the Lord. Readers will recognise the depth of wisdom, the striking originality, the exquisite diction of this really wonderful book. The wise will prize it; the otherwise will do as they please."

* *

The book carries us back to the time when the world was young, when people saw life with a directness and simplicity which is lacking in all modern life. Most civilised people to-day suffer from defective vision so that *normal* sight is enjoyed only by a small percentage of the civilised human race. This is symbolic of an equal deficiency in the mental and moral outlook. Krishnaji has lived under absolutely perfect conditions. He has seen a great deal of the world. He has suffered much—but has retained the simplicity and the spontaneity of the child. He has gained wisdom, the wisdom which is the heritage of those who live in close communion with Nature. He is able to interpret to us the mystery of life—for he can throw himself into it and feel the flow of its throbbing currents. The following is a typical experience :

"I lay down in a garden—in imagination—and was looking at a blade of grass. You know how grass, when it first springs up, grows absolutely tight in a sheath, and a little while after, it divides into two or three blades. I felt myself to be that grass which had not yet divided into separate blades. Then I could feel the grass pushing through from under the earth, the sap rising in it, and the blades separating, and, I was myself each blade. When I came back, I said to myself: I do not want anything more in my life than to have the capacity to lose the sense of the separate self. Because then I am able to forget the 'I' and identify myself with the rest of the world—with every kingdom, vegetable, animal and human; I am, then, nearer the Truth, nearer that perfection."

Krishnaji possesses this priceless power of throwing himself into the infinite sea of life around him and gaining wisdom by direct contact with that life. Knowledge must here be distinguished from Wisdom. The former denotes the understanding of the relation between the objects which we see around us, but wisdom is the sensing of the great Life as it breaks into myriad coloured streams as they flow through the multiplicity of forms. So all life stands revealed before his clear vision as a Unity—the one life which fills the whole Universe.

"I saw Him fill the sky, the blade of grass, I saw Him in the whole length of the tree, I saw Him in the pebble. I saw Him everywhere. I saw Him in myself. And so my temple was full, my Holy of Holies was complete. I was He, and He was myself, and that was the Truth for me."

* * *

To all who are weary of the arid deserts of intellectualism, to all who are tired of phrases, of words without meaning, of forms without life, to all who are thirsting for Reality, for Life, this remarkable book will be as welcome as the rain after the intense heat of an Indian summer. There is no attempt to expound a new philosophy, no attempt to teach. Krishnaji has seen and realised, has caught glimpses of a Beauty and Splendour which he would fain convey to us. He has suffered, struggled and attained. He has found the Kingdom of Happiness and he wants to lead us to that enchanted garden—make us listen to the music of the birds.

"If you would do great things, if you would create greatly, and live nobly, you must enter that Kingdom. And to do that, each one must find *himself*, and until he has found himself there can be no peace, no tranquillity, no contentment, but a hundred terrors driving him to his goal. Like the mountain, so full of united strength, so full of power, so full of dignity and that sense of majesty, so is the man who has found himself, who has created his own ideal, who has his own goal to follow".

In the mysticism of the past, there is so much that is morbid and unhealthy, that one has always associated the mystic with a certain

unbalanced condition of the mind and the nervous system. But here we have one who is the very embodiment of all that is joyous and healthy, who is able to enter into all the enjoyments and amusements of the common people, who loves art, music, the drama, who can derive a very keen joy out of a football or cricket match, who is quite at ease with a hotel porter or literary or artistic genius, who can mingle in a crowd of commonplace people and stir them up to great heights of idealism and with equal ease hold his own in the most fashionable gathering of society people. He carries with him the marks of distinction, he is the aristocrat of aristocrats and yet his uniqueness, his singularity, his difference from all of us is that he recognises no barriers, no differences. It is his "abnormal normality" to borrow a phrase of Bernard Shaw which is the secret of his genius. He sees things as they are, undistorted by the medium of his personality. He bids us be ourselves, be natural, for then we shall know ourselves and contact reality.

* * *

It is impossible to convey in the brief compass of a review the marvellous influence of his book. It is not only the poetic imagery, the exquisite literary beauty of the phrasing that is the distinctive quality of Krishnaji's *'The Kingdom of Happiness'*. We begin to understand what is meant by the magic of words, the magic of literary art. All artistic expression is the bodying forth of a bit of the Real World and enables one to gain a glimpse of that world. If one really opens oneself to the Power that pours itself through the printed page, one finds oneself immediately transported into the enchanted garden of which he speaks to us. To read the book with understanding is a real spiritual experience, and it is so free from all the technicalities of philosophy or Psychology, that even the layman who is innocent of the jargon of modern thought can follow the talk with ease. The imagery is so exquisite, but so natural—derived from things of daily experience. It is the beauty of the Bible blended with that of the Upanishads, a true mingling of two different streams of thought. Its appeal is universal, world-wide and we feel sure that the book will find a large circle of readers in both the East and the West.

* * *

Theosophists and members of the Order of the Star will find in this book the most valuable suggestions for the leading of the spiritual life.

But it is essentially a book which must be lived. We must not allow ourselves to be carried away by the literary grace of the passages. We must take a thought or hint, meditate on it, live it, until it becomes the symbol of a living experience that is behind it. Most of us will probably not have the good fortune of going to Ommen or to Ojai. But this book of Krishnaji establishes a line of communication between us and the World Teacher. Along this line of living fire His great Life will be conveyed to us and we can, if we will, place Him, who is the embodiment of Love and Truth, in our heart. It is not necessary that we should be with Him physically for now that He is with us, in this mortal world, He is in a sense nearer to us. Closer is He than breathing, nearer than hands and feet. Ever since the book reached us, many of us have found our lives changed. It is as if an honoured Guest has made His home in our hearts. Life has begun to change—for we can no longer be contented, no longer satisfied—we must change everlastingly, until we have found the Truth, until we know that we are He—that we ourselves are the Way, the Truth and the Life.

*
* *

We have to remind our Lodges of a very useful and happy suggestion made by Bishop Arundale at the last Convention at Benares while making an appeal on behalf of the Olcott Panchama Schools in South India. He emphasised the need of our Indian members showing a true feeling of love and brotherhood by discharging their duty—hitherto so sadly neglected—towards their humbler brethren of the ‘depressed’ classes who have been for long victim of ruthless social injustice. It is customary on the part of our Lodges to feed the poor on the White Lotus Day and to offer them clothes. While it is certainly a most sacred obligation on the richer members of the society to relieve the pressing needs of the starving and the poor, let us not make the mistake of thinking that our duty towards our helpless brethren is finished when we have done that much. The spirit of brotherhood has not only been violated in our economic relations but, even more than that, in starving the souls of a large number of our fellow-beings by denying them food for their emotions and their minds. The hunger of the soul is to be attended to just as much as the hunger of the body. The cultural and spiritual needs of the ‘masses’ and of the ‘backward’ and ‘depressed’ classes have to be supplied through education on sound lines. Our late President Colonel Olcott showed us the

way how to do it, long before our countrymen were sufficiently awakened to its need and importance. It would be a matter of eternal shame for the Indian theosophists if the institutions reared up by that noble soul are allowed to languish for want of funds. We therefore pass on to our members the very practical proposal of Bishop Arundale that any collections made by our Lodges on the 8th of May and dedicated to the memory of H. P. B., may be earmarked for the support of the Panchama Schools and sent to Adyar.

* * *

We hope our members will also give their serious attention to the appeal made by our brother Yadunandan Prasad, Secretary of the Theosophical Educational Trust. Even the worst critics of the T. S. in India readily give credit to our President and to the theosophists for the zeal, the earnestness, the lofty idealism and the spirit of sacrifice which characterises our educational work. In spite of so much unmeaning prejudice and suspicion against Theosophy, it is a matter for genuine satisfaction that we have, to a large extent, succeeded in winning the confidence of the parents and the public in general in this part of our work. From every quarter there is a demand for theosophists to act as heads of educational institutions and as teachers and professors. Our tender plant so assiduously and carefully nurtured by our revered President is now blossoming forth and will soon grow into a mighty tree. Shall we merely look at it from a distance and admire Mrs. Besant's handiwork, and let her toil almost single-handed without sharing the responsibility of supplying the necessary sap and vitality to this beautiful plant? Shall we truly play the part of the heralds of a New Age or shall we merely indulge in empty self-glorification? To use Bishop Leadbeater's significant phrase, 'if we really mean business' we should be prepared for great sacrifices and not shrink back at the call. Many burdens shall have to be unloaded before the journey can be safely performed and the goal reached. We have scrupulously to train ourselves to 'take risks' and overcome the usual hesitation. We are now through a period when our faith in our ideal will be put to a severe and searching test. There is no need to feel frightened; in fact fear would be but fatal. We have only to strengthen our resolves and to work with that calm determination which comes from certainty.

* * *

our higher creative faculties are not being utilised. The moment, therefore, we are depressed or sad, we must immediately examine ourselves. The probability is that we are not working creatively.

The majority of people are in this condition. Their creative faculties have been inhibited, stifled in early childhood or in school or college. They are content to think the thoughts of others, content to follow the judgments of others, they are so habituated to be the instruments of other cleverer minds. Therefore, their life is unhappy. Most people think of happiness as the negation of misery. They find that poverty disease brings pain. They think that money and the absence of disease mean happiness and so toil all the time to obtain money, to combat disease. Now happiness is something beyond all this. There are many healthy and wealthy men who find life a bore. They have nothing to do except to 'enjoy' themselves, i. e. make frantic efforts to get rid of 'ennui'. But they are not happy.

To be happy we must find real creative work, the work which brings joy. Every material object in nature has a dual function. That aspect of it which satisfies the claims of the personality, in other words, fulfils a want, places it in the list of Economic goods. All the needs of the personality are imperious, rude—we often say that necessity knows no law. When one is in a hurry to catch a train, to unceremoniously push aside all those who stand in our way, is considered a pardonable breach of good manners, because of the necessity of catching the train.

Life in these days is becoming increasingly hurried and ministers more and more to the needs of the personality and so is becoming less and less joyful. We rush through a dinner, we rush through a wedding, we rush through even a religious ceremony, all in obedience to the imperious laws of a business world. We are all busy. But when and if any one has the leisure to pause and consider an object as other than merely fulfilling the claims of utility, then it begins to reveal its 'Beauty' that is its 'Real' nature., its manifestation in the world of Reality, the world of the Ego. When our gaze is fixed upon this permanent and real part of a thing, then we gain the highest joy it is capable of yielding. But if for a moment we focus our vision on anything lower, then we arouse within us 'desire' that enemy of all true happiness, true joy. That is why the highest art, the highest

literature and poetry is a source of the purest joy. They deal with the things of the Real world.

That is why all attempts to analyse Beauty have proved futile. For it exists in the region beyond the analytical mind. It is also the reason why in the world of emotions, inspite of the power of Beauty to arouse emotions it again eludes our grasp. It exists only in the Higher Worlds—but It descends to our mortal worlds to remind us of our Eternal Home. It is like Light. It is invisible to mortal eyes but colours everything it falls upon. When we go into the garden of many flowers we see the manifestations of the One Light in the myriad glories of colour. So too the One Beauty breaks up into innumerable forms of Beauty. They are all different. There is the beauty of the sea, the majesty and grandeur of the sky and the mountain, the deep calm of the mountain lake. But all these different forms of Beauty are the manifestations of the One Beauty which reflects itself in every object of creation. It belongs to the realm of creative intelligence. Beauty is Truth and Truth Beauty. For Truth is the essence of all things, the Unity which breaks into multiplicity when it descends into the world of the human mind.

To find our Work is the same thing as knowing our Real Self. So long as we identify ourselves with that mask which we wear and which we call the Personality we cannot find out our Work—for each one of us has an existence in the Mind of the Lógos, as an Idea. That idea must be precipitated into the lower worlds, must find expression in Time and Space. That is the great *Urge*, that power which is the imperious voice of what Krishnaji calls the 'Tyrant.' Until we can recognise ourselves as that Idea and strive to fulfil that part of the Plan, we are miserable. We have not found our work. We are gods in exile—we experiment; and pain and pleasure are our teachers, specially the latter. It is like tuning an instrument—until the instrument is ready, the musician is unable to get the music out of it. So too is our human instrument. The moment the vehicles are harmonised, the Real Man behind bursts forth into the song of spirit triumphant, and for the first time the true voice of the Inner Ruler is heard through the personality. Our work is nothing else but that which our Monad wills us to do. When we carry out His behests, then all toil disappears and work becomes play. We may work harder than ever before, but through that

work we release energy and so like all travellers on the great highway, we sing as we march along. Like the birds in the air, like the trees in the garden, we spread beauty and joy through our work. Dimly in all the work of the world is the Divine Idea of the work hidden. The Dharma of the Caste system, which consecrated every faculty of the individual to the service of the Highest ends in a Scheme which sought to organise all human effort in order to achieve a common happiness, expressed this idealism of work.

There are definite stages in the search for our work. The first stage of successful search is represented by: "Go anywhere and do anything that you are asked." This discipline is valuable, for it enables us to forget our lower selves and fix our goal on the *Great Work*. Until that Work is the first and main thing for which we are willing to sacrifice our Personality we cannot find ourselves. For only when the false self is quiet can the voice of the true Self be heard.

In the second stage, we begin to catch glimpses of our work or of our true Selves in a *Personality*, in a *Leader*. Let us remember that *our* conception of a Leader is really a vision of our own Higher Self reflected in the mirror of the Personality of *our* Hero.

At the third stage we become the Hero. We realise that He who was the embodiment of all our dreams of our noblest ideals is He of whom we are part.

Creation begins for us when we create the image of our Higher Self in our heart. When once we have seen the vision of Him who is Perfection, he begins to send down the power and the inspiration which is able to translate the Beauty which we have seen into true work. For true work is nothing but the worship of the Truth that we have seen and when we have seen that Truth for ourselves, the Creative Energy impels us to express it, and clothe it in appropriate forms.

SOME ASPECTS OF BROTHERHOOD IN ISLAM

[By Sheikh Mohyuddin B.A., B.T., Assistant Secretary
Jamiat-i Dawuto Tabligh-i-Islam—Poona]

(Continued from page 104)

IV. SALVATION NOT CONFINED TO A PARTICULAR SECT OR CLASS.

The Islamic code of morality abolishes a still greater whim of humanity viz., that salvation depends only upon sticking to one particular sect or religion. Accordingly, people of the book, the Jews and the Christians, are spoken of in the following words: "And the Jews say, the Christians do not follow anything (good), and the Christians say, that the Jews do not follow anything (good), while they recite the (same) book." The Holy Quoran accepts that there is a practical truth in all religions. The declaration of this cosmopolitan principle by Islam as regards a substratum of truth underlying all religions is the more wonderful when it is borne in mind that Islam took its birth in a country which had no connection with the outside world, and the principle was proclaimed by a man, who had not read the scriptures of any other religions, at a time when the two most closely allied religions declared each other to be devoid of all truth.

Another blow is struck to the fantastic idea of sectarianism, when the Holy Quoran says: "Surely those who believe and those who are Jews, and the Christians, and the Sabeans, whoever believes in Allah and the last day, does good, they shall have their reward from their Lord, and there is no fear for them, nor shall they grieve". Thus a true belief in God and good actions alone works out the salvation of man, be he a Jew, a Christian or anyone else, and there is a scope of virtue and salvation for all men. "The existence of good men in other religions is not denied by the Holy Quoran, but perfect peace or the state of absolute contentment which is indicated by freedom from grief and fear (in the verse quoted last) is only obtainable in Islam, because Islam alone is the religion of absolute submission to the Divine Being." The Holy Quoran strikes at the root of yet another great obstacle to the progress of humanity viz., the distinction of race, creed, sex, caste or colour: "O you men! Surely We have created you of a male and female, and

made you tribes and families, that you may know each other, surely the most honourable of you with Allah is the one among you who is most pious. Surely Allah is Knowing and Aware." The principle of brotherhood laid down here is on the broadest basis. The address here is not to the Muslims alone, but to the men in general, who are told that they are all, as it were, members of one family and their division into nations, tribes and families should not lead to estrangement from, but to a better knowledge of each other. Superiority of one over another in this vast brotherhood does not depend on nationality, wealth or rank, but on the careful observance of duty, *i.e.*, moral greatness." The absolute equality of mankind being proclaimed, the only preference is given to one who is better in his deeds.

V. AN INSTANCE FROM THE LIFE OF THE HOLY PROPHET.

As already mentioned the teachings of Islam embodied in the Holy Quoran are broadly based upon the principle of equality and brotherhood. This is also the object of a Muslim's life and it is achieved through good actions, as would be evidenced from the whole of the most perfect life of the Holy Prophet (may peace of Allah be upon him) which from first to last, is nothing but a practical demonstration of the Quoranic teaching. If Quoran is the theory, the Holy Prophet (may peace be upon him) is its practice. "Example is better than precept" is nowhere more eminently set forth than by the complete living of the Greatest of Men (may peace be upon him). An admirable example of brotherhood worthy of being imitated by men, is found in the well-known incident in the prophet's history of flight from the persecution of the Meccans. On reaching Medina along with his followers, the *Mujahirs*, were made to establish fraternal relations with their Medinate hosts, the *Ansars*. The latter willingly parted with one-half of every thing they possessed, their property, lands, houses, stores, provisions, money etc, which offer, however, was not accepted in its entirety by the *Mujahirs*, lest they might be taken as parasites. Such was the beginning of that Great Brotherhood founded by the Holy Prophet, Mohammad (may peace be upon him).

VI. SOME RULES OF CONDUCT.

Before finishing the subject, it would not be improper to point out a few out of the numerous rules and principles of Islamic moral code, all pointing towards the central doctrine of brotherhood.

1. Alms are meant for the poor and those who are confined in the way of Allah.

2. Religion is nothing but well-wishing of mankind in the shape of admonition.

3. The principle of invitation to do good, and forbidding what is evil was fixed as a part of the usual, daily routine for the Muslims.

"Enjoin on each other truth and enjoin on each other patience."
And again.

"And there should always be a party of men among you, who may enjoin others what is good, and forbid what is wrong."

4. All the human race was made as one individual person, and if one of them injures another, he inflicts injury upon the whole race.

"We prescribed it for the Israelites that whosoever murders an individual, murders the whole race of mankind".

5. The real purpose of Islamic teaching is to establish the Unity of God, and the doing of good actions, and Islam is ever ready to join hands with other religions to achieve this object.

"Let us come to an equitable proposition between us and you, that we shall not serve any but Allah, and that we shall not associate aught with Him, and some of us shall not take others for lords besides Allah."

6. The respect towards all prophets and sages is made a part and parcel of the Islamic morality, as shown in the verse :

"Say we believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham and Ismael and Ishaq and Jacob and the tribes, and in that which was given to Moses and Jesus, and in that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit."

7. An announcement of general peace and good-will towards others is made in the following verses:

(a) There is no compulsion in religion, truly the right way has become clearly distinct from error.

(b) You shall have your religion and I shall have my religion.

(c) Thou (O, Prophet) art not a watcher over them,

(d) Speak to men gently.

8. The virtuous are described thus :

"It is they who restrain their anger and forgive the people for Allah loves the doers of good."

9. The principle to be borne in mind in preaching is laid down as follows:

"Invite men to the path of God with discretion and good advice, and discuss with them, if necessary, in a civil and gentle way."

10. Last, but not the least, it is stated decisively that every person is responsible for his deeds :

Say "Every one acts according to his manner, but your Lord best knows, who is best guided in the path."

FLOWERS FROM OTHER GARDENS

I

THE GREAT WORK.

BY ANNIE BESANT.

As we have been living here together, Krishnaji and I, a Great Vision has dawned upon us, a Vision the splendor and the reach of which are almost blinding.

Already, on our arrival, we found that some land has been partly bought in the Ojai Valley, on the initiative of Mr. Fritz Kunz, for a school to which was added later the idea of a Star Centre and Camp. The school will be built in due course, but it will be part of the Happy Valley Foundation, with which the public is already beginning to be acquainted. The scheme was sketched by myself in *the Server*, and I stated frankly that I was acting on the wish of my Master in buying a large amount of additional land, on which could be raised a model in miniature of the Coming Civilization, for the helping and training of the new human type, the Sixth Sub-Race, now multiplying in California. The Chohan Maurya is the Manu of the Great Mother Race that will spring from this, the Sixth in our humanity. The Happy Valley is dedicated to that work, protected and guided by the Manu, the Inspirer of the whole undertaking.

But this would be incomplete by itself : with the new type comes the Bodhisattva, the World Teacher, to shape the religious side of the Civilisation, and the Manu shapes the physical, and this is the

department of the new departure in the religious thought of the world. The Two have ever come together, and the Two Mighty Brothers in the Hierarchy, charged with each have ever worked in perfect unity in the dual evolution of the world. The starting of the work of the Manu suggested the immediate starting of the work of the Bodhisattva, the Christ.

Hence the Dawning of the Vision Splendid which opened before Krishnaji and myself. The natural conditions of the Happy Valley, eminently fitted for the Cradle of the New Civilisation, precluded its use as a place devoted especially to the teaching of the Message to be given by the Teacher for some three months annually, and to be the center for the spreading of the Message over the Americas during the remaining nine. There are other Centers in the world demanding His presence and His teaching, the inspiration of the spreading of His message over the other parts of the world. For this work of the Teacher is intensive and non-continuous, given at each place for a period, when thousands will gather to learn from Him and return to their homes, spreading His teachings over their own part of the globe.

So our Vision was that of two great departments of human life, working in the closest co-operation, in basic harmony, in the Service of Man, but necessarily different in the conditions demanded for the special work of each. Both are here in this wonderful Ojai Valley, within sight of each other across the intervening vale. The Two Great Ones who founded the Theosophical Society are the Ruler and the Teacher of the next Mother Race, knit together in closest unity, co-operating in a Oneness that we can but dimly image, though we see its splendour, "dark by the excess of Light". We, Their servants also work hand in hand, and we invite all who love us to help in building up this Great Work.

In our world of separateness of material things, helpers can help either department or both, as they please. The money already given to Mr. Fritz Kunz for buying land for the Star in the Happy Valley will be handed over by me to the Star Board for the land now being purchased near Krotana for the Star Center, so that it may go to the purpose for which it was given. The School money remains as a fund for the School to be built in the settlement. The leading workers of each department work in closest unity. One builds a glorious Temple, the other builds up the future Congregation. Above the Valley, to us,

are enthroned the majestic Figures of the Coming Manu and the Coming Christ: the Manu as yet hidden, the Christ rapidly revealing Himself.

Happy are we who are living at such a time, and have a share in the laying of the foundations of the one Great Work.

(*The Server* March 1927.)

II

THE CALL OF THE ANGELS

BY GEOFFREY HODSON.

(We have the pleasure to give from the March number of the *Herald of the Star* the following interesting experiences of Mr Geoffrey Hodson derived through communion with the denizens of the Unseen Deva Kingdom in "a quiet valley in the west of England". The author has in the following lines attempted "to catch *their* thought and share it with others". Ed.)

"The undying race of the Sylphs sends out a great appeal to their immortal human brothers to free themselves from the trammels of their mortal parts, and join them in the life of immortality.

Brothers, why do you dwell so long, far from His face who sent you forth; when will you come back to your home, the home which we once shared with you? Downwards you have descended, veiling your immortality and dwelling in the land of shadows: from the land of light we call you to ascend, to cast aside the veil and re-become the spiritual beings which you are. Long have we mourned your absence; long have you dwelt on earth, that the will of Him who reigns and dwells for ever in the light may be obeyed. The turning point is passed; the hour has struck when you should have begun the homeward journey; still you delay, wilfully eating "the husks which the swine did eat". In the name of Him who called you "prodigal"—our Saviour and yours—we add our angel voices to His compassionate calling, and bid you forsake the way of the flesh, and free yourselves for ever from its thrall.

Do you not hear the angels singing in the land which is your spiritual home; do you not hear the voice of your angel-self adjuring you to return? So long you have dallied by the way; your eyes are growing so dim through dwelling in the shadow, your ears becoming so dull, that you can hardly see the light which ever shines within

your heart, or hear the well-beloved tones of your heavenly counsellor and friend. The light is shining, the voice is calling and the angels greet you, offering their companionship and guidance on the pathway of return.

First you must regain the child-like purity of other days, must cleanse your heart and mind of lust, of sensual desire and of every evil thought ; then you must banish all things ugly from your lives, whatever form they take. These two great qualities—purity and beauty—are the beacons which shall light your way across the stormy sea of desire, through the roaring fire of mind, into the eternal light.

Purity and beauty must once more be exalted to the high place which should be theirs, upon the altar of your lives. Possessing them, no power in heaven or earth can stay your progress towards the feet of Him who is their living embodiment. These wondrous twins, by the magic of their touch, will remove the scales from your eyes, will open your ears, and once more the light shall shine, and fill your hearts with joy, and the voice of celestial beauty shall echo in the deep recesses of your soul.

You have won great powers and have wrested deep knowledge from nature ; you have attained virile strength and mastery over the densest of the material robes of God. In ages past, the sowing of the seed was done ; slowly it has come to fruit, and now is the time of reaping, that the harvest of all the faculties and powers may be gathered in. The angels come to help you with the reaping and the gathering, and already they are singing the song of harvest home. Your virile strength, your lightning glance, your tireless energy are needed for a new sowing in another realm, that an ever greater harvest may be prepared. Come then "prodigal" brothers, bring to His granary the rich fruits of your long pilgrimage far from His face. He calls you home, and we, who are His messengers, await you on the homeward path with hands outstretched ; let there be no delay.

You—dwellers in the flesh—who read these lines, know that you may win freedom from all sorrow and from pain, if you will but answer to our call, will cleanse your lives of all impurity and enshrine the ideal of beauty in your hearts, that it may shine forth through your daily lives : know that you may return to that land where partings are unknown, where the serene joyousness which marks the lives of all who dwell therein is undisturbed, even by the passing of a cloud.

There, angels and men, living together in their spiritual home, labour side by side to do His will who holds them and the universe in which they live within the hollow of His hand.

In the midst of our joy, we see your pain ; indissolubly united, we see the sorrow of your partings : radiant with life, we see your dread diseases : filled with His strength, we see your weariness and tired old age. We long that you should realise that by the strength of your Elder Brethren and ours, who have broken the very fetters which binds your race, you have been ransomed from these ills, and need suffer them no more.

Though your earth has witnessed the great at-one-ment, it still remains in the grip of the illusion of the separated self. The ignorance of your essential unity is the cause of every sorrow which you feel, of every burden which you bear and of every agony which you endure. Though He tells you you are one, you fight, you kill, you hoodwink, rob, oppress and deceive each other, day by day ; and every denial of the truth, by word or deed, is the sire of a new sorrow. Every lightest pain you suffer you bring upon yourselves ; every cloud which passes before your sun and casts a shadow on your lives you yourselves create.

When will you learn, O, much beloved human brothers, that all mankind is one ? You cannot hurt a nation, or a single man, without receiving the self-same injury yourselves. Throughtout the ages you have waged war and suffered the consequence and yet you will not learn. Why is the intellect, which is so keen when concentrated on material things, so blind to the eternal truths of life ? Disease has been with you through countless ages and is even now a growing menace to your lives ; with all your knowledge and your intellect you cannot see wherein lies its cause. You torture animals, you make your horrid unguents, you saturate your bodies with poisons and with drugs, until the temple of the living God, which is your Self, is no more worthy of its Hierophant, and think that by these means the chain of causation may be broken, and the perpetual motion of the wheel of life be stayed.

Hear then once more the truth so oft proclaimed by saviours and by saints. The cause of all disease is *within* yourselves ; your thoughts, your feelings and your actions alone produce them. Though the products of the vegetable kingdom may relieve your pain, there is but one cure,

one sovereign remedy for them all ; it is that you should realise that all mankind is one, and live in the light of that essential truth. Treat all men and all nations as you would treat yourselves, for they are yourselves : the same essence pervades them and inspires their lives as that which supports you in all your undertakings. You think because it is invisible and mute, that it does not exist ; were it withdrawn for but one fraction of a moment you would vanish into dust and nothing would remain of that which you so proudly call yourselves. You have no self ; there is but one Self and you are but Its expresssious ; throughout all the great diversity of species and of form, there is but one Life.

This is the central truth, the foundation upon which man, angels and the universe is built ; do you wonder that it is impossible to deny it in your lives and not suffer for the denial ? When you look upon the hideous diseases which ravage all your races, know that you are seeing the action of that law which you have broken, because to you the Law-giver is invisible ; and when you hear the moans of pain which rise over all the earth, know that you are hearing the voice of That which you denied because you deemed it mute. The purpose of these evils in your midst is to teach you to live according to the law of the one Life.

When war, oppression, exploitation, cruelty and selfishness cease upon earth, disease will disappear within one generation, and not before. Cease, then, the nameless horrors of the research department of your hospitals ; emancipate yourselves from the ghastly superstition that by causing pain to others you may save it from yourselves. Were it not such a direful tragedy, such blindness and folly would evoke the laughter of the Gods. By living in the light of purity, beauty and the recognition of the One Life, all sorrow may be banished from the earth, the end of the long pilgrimage be in sight, and the journey homewards be commenced.

Though many men have found the way, have won emancipation, and, kneeling once more at the foot of the Great White Throne, have laid in His majestic hand Who sits thereon, the harvesting of their many lives, the great masses of humanity remain behind ; it is to the masses that we come, offering to share their burdens, and to lend them our strength.

Come human brothers, gird up your loins, and enter on the pathway of return, for the angels travel by your side.

[*The Herald of the Star*, March 1927]

III.

A CAMEO

KRISHNAJI stood by silently, dark and slender, aristocratic, with the haughty beauty of a falcon on the verge of taking flight. His long slim fingers, like an artist's, moved nervously. Everything about his vibrant bearing, like a humming blade, suggested hauteur, an intellectual and spiritual supremacy. And yet, when he spoke, the acquiline, pointed face became tender and gentle, and he seemed to radiate the mysterious kind of beauty that young poets have.....Krishnaji, the flower of courtesy, was shy and silent. He was extremely serious, and hated to think that people might be trying to spoof him. His dignity of bearing forbade any such thing. There is a simplicity and charm about his mobile dark face, the sensitive mouth. The head is of a fine long shape, denoting high intelligence, crowned with jet-black hair reached loosely back. His eyes are wide-set large and mystical, and there is something about the way they are set in the deep orbits, that suggests an unusual serenity and self composure. His body is slight, but straight as a blade and wiry. Somebody asked how much he weighed, "Oh," he said in his quick, pleasant voice, "about eight stone, I think."

His fingers were like steel springs on the handshake, and recalled his low handicap at golf. "Yes," he said, showing his very white teeth, when he smiled away his embarrassment at a personal question, "I like golf, tennis, swimming. No. I don't dance. Nor shoot, no, no ! You mustn't think we are a lot of cranks. That's why I am afraid of talking in this way. We're not ; really."

Drawn out about his reading, it appeared that he did not confine himself to religious literatures, "I've read about all of English literature. Classical ? Surely, and modern also. Yet I'm very fond of Keats and Shelley. Shaw ? Oh, yes, yes indeed. And French literature ? Oh, you know, I like Anatole France.—Voltaire ? Yes—I think he's wrong sometimes, but he's very stimulating." Krishnaji speaks English perfectly. When he shifts to French, there is no trace of accent. And he finds himself at ease in the Indian dialects. All in all, he seemed a young man of scholarly parts.....He clasped and unclasped his long, thin hands. When he stood in repose, he seemed like something delicately carved in black walnut. Beside him

Dr. Besant stood, a craggy, powerful personality for ail her age. Her frame is sunken into itself, and her stoop is heavy, but a great vitality gleams from her seamed face, the eyes very young. She seemed an old eagle mothering a young falcon. Old eagle and young falcon fluttered off to the camera men, and roosted side by side while the film-men ringed in and fired away, movie and still, recording the features of the " Chosen One " for audiences flung across the continent, a very different procedure from two thousand years ago when parables were uttered along the shores of Galilee, and the multitudes were fed with loaves and fishes.

—*New York World.*

ON OUR WAY TO SYDNEY.

BY R. F. GORVALA.

Of late our Brethren in India have been taking some interest in Australian affairs, especially Theosophic. This is chiefly due to the transfer of the activities of Dr. G. S. Arundale from India to Australia. He has brought Australia into the consciousness of the Theosophic world in India. I had long thought of visiting this young country, a Theosophic centre growing in the bosom of C. W. L. At last my dream was fulfilled and one fine morning myself accompanied by my wife and a friend, Mrs. B. P. Byramji of Nagpur, sailed for the southern hemisphere by the P. and O. boat the *S. S. Devanha*. Our friends had assembled in a large number at the jetty and gave us a hearty send off. This was on the 4th March 1927. We arrived at Colombo on the 7th after a very pleasant voyage and waited there for the *S. S. Osterley* of the Orient Line which took us to Australia on the 13th idem. The intervening days we spent at a non-T. S. friend's place, visiting hurriedly Candy and Newara Elayia during the stay. Ceylon has very good mountain scenery and though the hills are not so high as those of the Himalayas, these can well match the latter in places. Indeed Newara Elayia reminded us of Darjeeling with its fog and rain. Ceylon has become unusually rainy and cool for March. Colombo is a very delightful town to pass days in for a tourist and we saw very little of our T. S. friends there. The people of Ceylon are active and appear to be engrossed in their own affairs like those of India. We made many friends there,

At last we sailed for Fremantle. We had very rough sea most of the way and being no sailors at all proved very bad ones indeed! Mrs. Byramji however kept up admirably throughout the voyage and remained active and joyous. On board the vessel we were marked out as a peculiar set of people, being distinguished from the other passengers by our skin, our dress, our vegetarian food and by our habits of living generally. We however did a little propaganda work directly as well as indirectly. People came to know that we were out for a T. S. Convention in Australia and we distributed a few leaflets to those who came in closer touch with us.

The Australian passengers were very sympathetic and gave us particular attention when they came in touch with us, though I am afraid they must have pitied us to some extent.

At Fremantle we received a wire from Miss King, Secretary to the Perth Lodge, welcoming us to Australia. She also met us on board our vessel. Several members from Fremantle and Perth, waited for us at the wharf till late at night when we could get down. Our unknown friends and brethren took us to the Fremantle Lodge late in the evening at about 10.30. The Lodge is close to the harbour and situated in a decent locality and in a fine building. It was equipped for a social; it was their usual Lodge evening. The welcome we received, to repeat the words of my wife, was better than what one should expect from—to speak in Indian phraseology—"one's mother and sisters". A young girl gave us a very good recital and played on the piano. We were glad to see the photo of the 17th T. S. Convention at Benares in the hall. I wish Lodges in my country could be made as homely and smart and informal like the one at Fremantle. There appeared to be good fellow-feeling among the about a dozen members who had gathered there. Those who came from Perth had just time to bid us good bye and run away. We shall meet some of them again at the Sydney Convention.

The climate here is good and the hills add to the beauty of Fremantle. As our boat left at 8 a. m. the next day we had no time to see Perth. But we hope to do so on our return voyage and make friends there.

Australia is a land of farmers and gardeners. She has a good trade with England in fruits. I do not know why she cannot do so with India which is nearer. I believe India can use her grape juice to advantage in place of the adulterated wines imported from the West. We were served fruits from the garden of one of our members. We returned to our steamer at midnight laden with grapes, sweets and beautiful flowers of all kinds, some of them entirely new to us.

I have just received a letter from Bro. C. E. Radcliff, Acting Hon. Secretary, Adelaide Lodge, extending the Lodge's welcome to us. I shall send you later an account of our visit to that city if we succeed in disembarking there.

PROPAGANDA AT HARDWAR,

BY H. C. KUMAR.

This was the first attempt at organised propaganda in these parts. The work started with the arrival of R. B. Panda Baijnath at Hardwar on the 15th March, and continued till the 18th of April. Up till the beginning of March, the propaganda consisted mainly in the distribution of three varieties of Hindi leaflets supplied in large quantities by the Indian Section, two on 'Star' and one on T. S. and was carried on by brothers Panda Baijnath and Nirmal Chandra Chatterji. With the arrival of brothers Prof. H. C. Kumar and Dr. Bal Mukand Bhatnagar on the 2nd and 3rd March respectively, it was found possible to organise a more effective propaganda. Two camps were now set up, one at Rishi Kul on the road to Kankhal and the other at the Rori Island, Hardwar itself. The first was in charge of Dr. Bal Mukand, assisted by three young Vidyarthi, and the second in charge of Prof. H. C. Kumar assisted by brother Nirmal Chandra of Benares and brother Nisanath Roy of Murshidabad. Panda Baijnath had by this time left for Benares, handing over the stock of free literature and books for sale which he had brought with him. Besides this, a large consignment of tracts and books, together with a variety of finely printed extracts from the writings of Dr. Besant, Krishnaji, Mr. Jinarajadasa and Dr. Tagore, was received from the Blavatsky Press, Hyderabad, Sindh, through the kindness of brother K. D. Shahani, and we were enabled to divide our work into two

departments : one for sale and the other for distribution of free literature. The arrangement thus made continued for a week, when both Dr. Bal Mukand and brother Nisanath went back to their respective homes. Dr. Bal Mukand's place at Rishi Kul Camp was taken by two young friends from Patiala, Mr. Shambhu Dayal and his brother, but their work lay only in the distribution of free literature—all sales having come to a stop here. Bro. Nisanath's place was effectively taken by brother Sirdar Natha Singh of Khairpore Mirs in Sind, and our Camp at the Rori Island was able to maintain a vigorous propaganda till the close of the Fair.

Besides the two varieties of Star leaflets from Benares, we received at a later stage, a consignment of a pamphlet in Hindi by brother Krishanjas Rai of Delhi, called 'Bhai Sahib, Ek Nazar Idhar Bhi', and 10,000 copies of a leaflet sent by the Allahabad brothers through brother Chaudhri. Brother Krishnajas Rai has the merit of being simple and persuasive, while the Allahabad leaflet puts the Star movement in a refreshingly frank way, without beating about the bush. With this material at our disposal, and a placard bearing the words, "Avatar hua hai," (the result of a happy inspiration of Panda Baijnathji,) hanging conspicuously in front of our Camp, we succeeded in doing a very effective propaganda in this line, so far as Hindi-knowing pilgrims were concerned. As regards people from Bengal who could be reached only through English, we had an ample supply of the pamphlet "Order of the Star in the East," and other pamphlets of the same series, kindly supplied by Dr. Shri Ram. For the Urdu-knowing people we had a limited supply of brother Krishnajas Rai's little pamphlet "Suban-i-Umed ka Sitarah". We had, however, nothing to offer to the large majority of Punjabis, men and women, who knew nothing but Punjabi, as the pamphlet specially prepared for this purpose by S. Natha Singh was not received from the Press. Nor were we able to give anything to a large number of Bengalis who knew nothing but their own vernacular, for the simple reason that we had not thought of them beforehand.

As regards T. S. propaganda proper, we had, besides the Hindi leaflets from Benares, an Urdu leaflet sent to us from Cawnpore. This leaflet was, however, far from attractive, but this defect was soon made up by a 16 page pamphlet in Gurmukhi generously supplied by brother S. Natha Singh, and a particularly attractive booklet in Urdu called "Alamgir Mazhab," or "Jagat Dharma", bearing on the

cover a design of the badge given to the delegates at the last Convention in Benares. This last pamphlet we sold for the nominal price of one anna and, thanks to the salesmanship qualities of brother Nirmal Chandra, which had hitherto remained undiscovered, it sold like hot cakes. For those who knew none of these vernaculars, we had our little Adyar lectures to give, sometimes for love, sometimes for money. Our sale-proceeds in this department amounted to about Rs. 150/- all told. Of "At the Feet of the Master"—English, Hindi and Urdu—we sold about 150 copies at -2/- a copy all round.

The Kumba was the occasion of attracting Theosophists from the farthest corners of India and outside, and I had the pleasure of making the acquaintance of several of them. Besides our much respected brother Ranga Reddy from Adyar, whom I already knew, I met brother C. Rama Varma Raja, B.A. of Chirakkal, Balipatam, Malabar; Dr. Munilal Puranik of Rangoon, Mr. Kanya Lal Gurtu of Kashmir; Mr. Jati Ram Verma from Nairobi and brother Karuna Chandra Choudhry from Calcutta. The Multan Lodge was fully represented from the President, Rai Bahadar Hari Chand downwards, some of whom helped Dr. Bal Mukand in the distribution of literature. Had we a large camp of our own, like most of the other societies and Samajes, and had the arrangements been initiated in the name of the Indian Section through the columns of the "Theosophy in India", as I had suggested, we should have been able to bring a much larger number of brothers into contact with one another, and also to do more extensive propaganda in the way of lectures, talks, Bhajan parties etc. As it was, we had scarcely men to manage the distribution and sale of literature, and scarcely room to accomodate two persons in our little camp. After the fine example set by the Australian Section under the guidance of Rev. Bishop Arundale, it seems to me that the Indian Section is too shy of propaganda, and the various Lodges of the Society take their cue from the Headquarters and throw away numerous chances of this kind that offer themselves on a smaller scale, almost every day, in one part of the country or another. India, we forget, is a continent and every part of it has its little Kumbh once a year. And so it came about that although individual members did splendid work on this occasion, the Society as a whole evinced little interest in the propaganda.

In the end, I should like to place on record my grateful thanks for the help received in person or in kind from brothers Panda

Baijnath, Dr. Bal Mukand Bhatnagar and his friends, S. Natha Singh, Mr. Nisanath Roy, Dr. Shri Ram, L. Krishnajas Rai, and the Allahabad Lodge T. S. As regards brother Nirmal Chandra Chatterji, who worked strenuously from beginning to end, suffice it to say that but for him, the work would not have been half as successful as it was.

H. C. KUMAR,

ASSOCIATION OF HEBREW THEOSOPHISTS

AN ANNOUNCEMENT

We have the pleasure to announce that in compliance with the resolutions passed by the International Association of Hebrew Theosophists, founded at Adyar at the Jubilee Convention of the Theosophical Society, we have organised ourselves into a Section including all the Jewish Theosophists living in India to work out the three objects of the Association, namely:

- (1) To study Judaism in the light of Theosophy and Theosophy in the light of Judaism.
- (2) To spread Theosophical teachings among Jews.
- (3) To undertake any other activity which could aid in the realization of the objects of the Association.

The Officers were elected unanimously by the fourteen members who registered themselves as active members to the Association. They are:

President	Mr. I. J. Samson, B.A. LL. B.	Bombay.
Vice-President	Dr. Jacob E. Solomon, L. M. & S.	Ahmedabad.
Secretary-Treasurer	Mr. Reuben E. Ani	Bombay.
Assistant-Secretary	Mr. E. I. Bashi	Bombay.
Committee :—		

Mrs. S. V. Tampi, Bombay.

Mr. S. S. Cohen, Adyar.

Three Sections of the Association have been already formed outside India, those of America, England, and Holland. Now we feel it our bounden duty to join them in their effort, and make a united and strong body of workers to serve the Masters and the Jewish race.

We, therefore call upon all Jewish Theosophists in India to apply for membership, as soon as possible, to the Hon. Secretary-Treasurer, who will supply them also all necessary information.

We accept as Associate-members, non-Theosophist Jews as well as Theosophists not belonging to the Jewish Faith.

Only Jewish Theosophists may be *Active* members with right to vote.

The annual membership dues is three Rupees for both Active and Associate members.

President, I. J. SAMSON

Hony. Secretary-Treasurer, REUBEN E. ANI

Hon. Secretary-Treasurer's address is :

Mr. Reuben E. Ani

Post Box No. 231, Bombay.

THEOSOPHICAL EDUCATIONAL TRUST.

Dear Friend,

You are doubtless aware of the very valuable work the Theosophical Educational Trust is doing in the field of education through its various constituent and affiliated Schools and Colleges, both for boys and girls, in all parts of the Country.

The cost of supporting these institutions has so far fallen on Dr. Besant, the President of the Trust and a few of her supporters. The expenditure of the Trust is about Rupees Forty Thousand a year.

It is proposed that this burden should be shared by a thousand people from all over the country, who will be prepared to pay rupees Fifty per year.

If we can secure one thousand names before the 1st of October next, it would be a very suitable present to make to her on her 80th Birthday.

I can send you a prospectus of the Trust, which gives a brief account of the work of the Trust. Please fill in the form contained

[May

in the prospectus,* mentioning the amount for one or more shares that you wish to contribute annually. Rupees Fifty is not a large sum, but consider that the total will considerably lighten the responsibility and burden of our President Dr. Besant.

Please do not treat this as a circular to be put away but as a personal and urgent letter. Cheques may be made payable to the Treasurer, Theosophical Educational Trust, Adyar.

With grateful thanks,

Yours sincerely,

YADUNANDAN PRASAD.

Hon. Secretary.

FROM THE PRESIDENT.

In an excellent booklet issued on the occasion of Adyar Day this year by the American Section T. S. there appears a facsimile letter by Dr. Besant, written from Ojai, California., under date 17th February 1927. It reads :

"Dear and generous helpers,

I desire to offer my grateful thanks to all who so generously supported the Adyar Fund. They have much lightened the financial burden pressing on a few. H. P. B. once classed me with herself as 'paupers with possibilities', as having neither property nor savings, giving all that came. Luckily I can earn by my lectures, and have generous friends.

With best wishes,

ANNIE BESANT."

(*From Notes and News, T. S. in England, April 1927.*)

* Attached to the first page of this issue.

AN APPEAL

Liberal Catholic Church, Adyar, Madras.

To Members of the Theosophical Society in India.

Dear Brothers,

I think you know that the first Liberal Catholic Church in India was opened at the Jubilee Convention at Adyar, and that the Services are regularly conducted there. But although more than a year has passed, we have not begun to collect funds for the building of a permanent Church. I feel that, as the Christian members of the T. S. in India are very few, this is an opportunity for the non-Christian members to show their realisation of the Brotherhood of Religions and come forward with donations, small or large, for the Church Fund. It is certainly fit and proper that there should be at Adyar a building worthy of representing the great religion which was founded by the World-Teacher in His last coming, and worthy of representing that branch of the Christian Church which He has singled out as a special channel for His life and force.

Already at Adyar the Hindu Temple is completed and the Buddhist Shrine, both beautiful buildings and fit emblems of the faiths they represent. The Parsee Fire-Temple is in course of construction. Will not the Brothers of the T. S. make possible also the building of the Christian Church?

Bishop Leadbeater stated before he left India that he would try and obtain funds from friends in foreign countries for this purpose. I feel sure that the brothers in India will come forward and play their part. No donation is too small—or too large! Donations should be sent to:

The Treasurer. Liberal Catholic Church, Adyar, Madras,
or to myself.

Yours fraternally,
(Rev.) DONALD H. STEWARD.
(Priest in Charge.)

Church of St. Michael and All Angels, Adyar.

INTERNATIONAL CORRESPONDENCE LEAGUE

I have started appointing local Secretaries for this League. The following appointments have been made so far.

1. Deva Raj Sud Esq., 119 New Hostel, Government College, Lahore. Secretary for Punjab.
2. Kantilal M. Dalal Esq., 297, Ghanchi's Pole, Ahmedabad, Secretary for Gujerat & Kathiawar.
3. Rai Rama Raja Sharma Esq., Seva Sadan, Missir Bazar, Ghazipur, (U. P.) Secretary for U. P. and Behar.
4. Hassanand D. Rany Esq., Bandhu Ashrama, Hyderabad, Sind. Secretary for Sind.

All those residing in these provinces should write direct to the Local Secretaries who are in possession of the addresses of the Secretaries of various countries and will find corresponding friends from those countries for all applicants approaching them.

KRISHNARAO GANESH.

Secretary for India.

ACTIVITIES

The South India Conference T. S.

(BY A DELEGATE.)

The recent South Indian Theosophical Conference held in Adyar during the Easter is memorable in the annals of that great Society in our province. The 450 registered delegates form, it is said, a record number, while the ordinary visitors and sympathisers who went there to seek the benefit and enjoy the happiness of the functions must have numbered thousands. We say "happiness" advisedly for that was the keynote of the whole Conference. The Conference for the first time was thrown upon its own resources, as all its prominent leaders away in countries abroad. The unique success, therefore, with

which the young "stop gap" leaders conducted the proceeding betokens not only their own ability, but also the happy unity of purpose with which the delegates from the remote quarters of South India were actuated. Above all, it has proved the intense vitality of the movement which has reared up young persons able to take the place of elder leaders when they are not on the spot, and who will, therefore, become leaders in their own day.

It is difficult to describe at great length the various interesting items of the Conference. But they may be all pithily summed up, as having shown forth, in small and great things, the spirit of the New Age which the leaders of the Theosophical Society are boldly proclaiming as being ushered forth with the advent of the great World Teacher. The first day of the Conference began with the chanting of the Prayers of all Religions in which followers of all faiths joined spontaneously.

Then came the Pooja in the Bhârat Samaja Temple where men, women and children of all religions joined in congregational worship, deriving for themselves fresh sense of exaltation and imparting to the mere observer a new sense of the dynamic reforming spirit within the heart of Hinduism

The various public lectures dwelt upon that new aspect of religion and life which the Theosophical Society had indicated from the beginning and now teaches the world to adjust itself to, so as to confer the largest benefit to the present generation as also to posterity. The treatment of the subject was simple, direct and scientific but lost thereby none of its inspiring quality. In fact, from what one observed of the general life in the compound even in its trifling details it was more than clear how profoundly the new message that was explained possessed the souls of the people. At meal time, the occasion, when modern Hinduism, at least in South India, betrays some of its hideous aspects—there was perfect harmony between all classes, castes and nationalities who sat together as one family and the gay group of young boys and girls of the National Theosophical College and School. serving food added a feeling of real homeliness. Nor was there lack of pleasant artistic entertainment during the week. On the first night the little girls of the School ably enacted a Tamil drama, "Sacrifice" an adaptation of Tagore's play of the same name in a simple and charming setting under the famous banyan tree. The next day the boys gave a

variety entertainment of which the presentation of the Tamil play Nandanar—the Pariah Saint—was the chief item. Both these dramas, the one treating of brotherhood towards the dumb animals and the other of the same towards a set of unfortunate human beings, were strikingly apposite to the message of unity and love that was being delivered at the various talks and lectures. The Hon. Mr. A. Ranganatha Mudaliar was at home to the delegates and other friends on the 16th. On the 19th there was a delightful moonlight party on the sea beach with community singing as a prominent feature of it. Taking advantage of the presence of ladies from the various districts, the Women's Indian Association held its annual meeting in the afternoon. The speeches by various ladies on the important topics of the day in social and political matters gave ample proof, if it was necessary, of the remarkable awakening that has taken place among the women of South India. There was an exhibition by the Women's Home Service and after the meeting a picnic amidst Casuarina grove

The Conference released the joyful forces of hope, friendliness and unity upon the general outside public by lectures in various centres in Madras and also in Saidapet. We hope every delegate has likewise carried the message of cheer in his heart to relieve the burden of suffering and misery in the surroundings in whose midst he or she has been placed in life.

The Bengal Theosophical Conference

The Eighth Bengal Provincial Theosophical Conference was held at Jalpaiguri, during the Easter holidays under the presidency of Babu Hirendra Nath Datta, M. A., B.L. The number of delegates attending the Conference, including representatives of the local Lodge, was 52. The Conference sent a message of greetings to Dr. Annie Besant and Krishnaji. The Provincial Secretary's report specially mentioned the good work done by the Bengal Theosophical Society of Calcutta as also the Lodges at Jalpaiguri, Midnapore, Shillong, Murshidabad and Kalimpong. During the year the Jalpaiguri Lodge and the Shanti Lodge of Murshidabad have purchased lands and buildings. There were six public lectures which were delivered by Babu Hirendra Nath Datta, Rai Bahadur P. N. Mookerjee, Babu Jogendra Nath Mitra and Babu Barada Kanta Roy. There were two Questions and Answers meetings for the public. A magic lantern

lecture on "Man Visible and Invisible" was also arranged. The Jalpaiguri public seemed to appreciate these lectures.

The Bihar Theosophical Federation.

The twenty-seventh Session of the Federation was held at Motihari on the 15th and 16th and 17th April. This was the first sitting of the Federation after the grant of autonomy by the Indian Section. This year the attendance of the delegates was the largest we ever had. Brother Nanda Lal Bhattacharjee as Chairman of the Reception Committee welcomed all the guests. Principal F. G. Pearce of the Kayastha Pathashala, Allahabad, as President of the Federation gave three beautiful and impressive addresses on (1) "Theosophy, an Inspiration, a Force and an Ideal" (2) "Our relation with the Unseen Worlds" and (3) "The Kingdom of Happiness and the Coming of the World Teacher." The two interesting talks in Hindi of Mr. Braj Vilas of the Benares Theosophical School on "A Theosophist's outlook on Educational and Social life" and "The Kingdom of Happiness and how we can enter it" were very much appreciated. Professor Gyan Chand from Patna in his discourse on "Life as a Work of Art" emphasised on the need of translating our ideals into practical life and thus ennobling our surroundings. Brother Bhananjaya Sahay of Gaya in his talks on "Kaliyuga Dharma" and "Navayuga Dharma" laid stress on the futility of pessimism and showed how it was possible to usher in a New Age even in Kaliyuga. Brother M. G. Kanitkar who was specially invited from Benares to conduct the Bharata Samaj Pooja spoke on the use and significance of a congregational Pooja and what conditions were necessary to make a potent force for peace and common well-being. The Pooja was a great centre of attraction and people without any distinction of caste, religion or nationality were invited to it and the congregation was strongly impressed by the influences of devotion, peace and goodwill. The common prayers of all Faiths recited every morning before the commencement of public lectures made people realise the true spirit of Brotherhood. At the gathering round the Camp Fire at Balganga there was throughout a sense of overwhelming joy and harmony. The Federation has come and gone but its uplifting influence, will for long remain a happy memory in the hearts of those who attended it.

The C. I. and Rajputana Federation.

A SUCCESSFUL ATTEMPT AT COMMUNITY LIFE

The Central India and Rajputana Federation Meeting which was held at Indore during the five days of the Easter Holidays, (14th to 18th April) was taken as an opportunity of living the community life.

The Durbar lent the necessary tents which were erected on a large compound. The boys of the Malharashram made artistic labels for them and when the guests arrived, they passed under a crimson banner over the gateway with the legend in gold "Theosophical Federation Camp" and found themselves in a pretty village ready for them, with pot-plants grouped before the "houses" which were differently named.

Once within the Camp all was joy and happiness from early morning to bed time. There was one member of the Camp, who wore no delegate's badge, but was most assiduous in his attendance, and that was the "mighty Mudjekeewis" or Kabeyun, the West Wind, Father of all the Winds". Early in the morning he rose, like a giant refreshed, and was present at the Puja. He attended the business meetings, scattering all the precious documents of President and Secretary, paper weights being of no avail against him; he lifted the dhurries high, and in the dining room swept the leaf-plates and cups into a merry dance down its long length. But when the lovely full moon rose, he became gentle as a western zephyr and softly cradled us to sleep.

A busy programme was the order of the day. After wrestling with problems of hot or cold baths, we gathered (after a first attempt in the shamiana) in a tent for the Congregational Hindu Puja, followed by the Prayers of all the Religions. Then some attended the Refreshment Stall where tea, fruit, etc. were to be had.

In the bungalow a large and quiet room had been set apart for morning meditation and the daily students' meetings. Then from nine to half past ten, there were business meetings, community singing practices, etc. to attend. After that came breakfast, where all of us sat together regardless of race, creed, sex or age. Then came a rather short period of rest and silence, followed by more meetings, and at five-thirty all wended their way to the Town Hall, a matter of ten minutes walk, for the public lectures.

The names of lecturers and their subjects were as follows:—

Mr. Jamnadas Dwarkadas	The Inner Government of the World Signs of the Coming Civilisation
Mr. W. L. Chiplunkar	The Secret of Sacrifice The Message of Sri Krishna in the Gita
Prof : Kulkarni	Hindu Congregational Puja Divine Discontent. (<i>To the Ladies</i>)
Mr. Mavaji Govindji Sheth	The Inner Life The World Mother

The temperaments of the lecturers being so varied their clear and masterly treatment of these subjects made it possible for all the various types in the audience to find food for thought. That the lectures were appreciated was clear as the audience increased as the days went by.

By seven-thirty we were once more in our Camp and in the Dining Hall ending our meal with slokas. Then gaily we went to the evening function.

On the first evening there was a Camp Fire, held in the camp itself ; Mr. Jamnadas Dwarkadas gave a splendid address to the Youth present, which was of much value also to the Elders.

The next evening we had a successful musical entertainment. A local poet came forward with an improvised poem on the events of the Camp during these two days, which was very amusing.

On the third evening the members of the Indore Lodge gave a drama based on the fortieth life of Alcyone, which was chosen as it took place so near here, at Avanti (or Ujjain) over 7000 years ago. Many references were made to the great Observatory, to the Mahakal Temple and prophecies were uttered as to his present life and its world significance.

The play was given in English, as that was felt to be the language the different actors could manage best, but a synopsis of the play in Hindi was circulated among the audience.

The Sunday was set apart as a Star Day. Star meetings were held in the Camp and in the Town Hall. Then in the evening came the climax of the whole session. All the members met after dinner on the site recently acquired from the Indore Durbar for the Headquarters of the Indore Lodge. A camp fire was lighted

and after a few prayers all present walked in perfect silence round the boundaries of the site, and then returned to their places by the camp fire. Professor Kulkarni then spoke on Ommen and on that life of Alcyone, in which he and his friends went daily singing through the forest glades, where later the mighty city of Manoa was built.

Round the fire circle were also gathered the boys and girls of the Nayapura School, a School for the sweeper class, run by some members of the Indore Lodge with the help of some other Indore citizens. The boys sang many a song, including one used as propaganda against drink; they also displayed many physical feats including "baneti". Then came more songs and the distribution of sweets to all the members of the school.

At this function the sense of joyous happiness was such that it was felt by all; a few also sensed the presence of the Head of the Order of the Star in the East. The bright full moon light, the gleaming camp fire, the gaily dressed "bhangi" boys and girls, the presence among the members of men, women and children of all ages, creeds and races, the brooding quietness and peace,—all will remain on the tablets of our memory. When our buildings arise and the whole plot is full of busy life and activities, to us who were present on that Sunday evening, there will still remain a vivid picture of this our first use of the site and of its consecration by our silent, prayerful "pradakshina".

On the last day our numbers were smaller, for some had been obliged "slowly and silently to fade away" to their various occupations,—but those who were left to continue the work were privileged to hear a most impassioned lecture on *The World Mother* by Mavaji Govindji. At one moment, illustrating his point by the story of Draupadi at the beginning of Kali Yuga, he showed how the unspoken curse of Draupadi and of the many other women since, who have received ill-treatment at the hands of their relatives, without proper defence and support from their nearest and dearest, was still on this land, and which could only be removed when every girl child of the World Mother, whatever her station in life or her caste, was regarded as a "Mother" and treated with the utmost respect by all.

He recounted as a contrast, the chivalrous treatment accorded by the great Shivaji to the young and handsome wife of his opponent on the battle field, whom, when brought before him as a prisoner, he addressed as "Mother", had her conducted safely to her mother's house and begged her always to consider him as a son and to ask him for help if at any time in the future she were in need of it.

But this account of the Federation meeting cannot be considered complete without a reference to two other matters.

We had the most lively animated and friendly business meeting and a small committee was appointed to continue the preparation of suggestions for the making of the Federation into a well-organised, energetic unit in the Indian Section, which suggestions were then to be submitted to the various Lodges of the Federation for approval, and immediate action when so approved.

The other aspect to be mentioned,—that of the Hindu Congregational Puja. On the first day, the elements of water, sacred ash, flower, etc, were given to *all* and the service conducted in a most precise way ; the effect was very beautiful. On the second day the elements were only distributed to a *few* of those in the middle rows ; the consequence of this lack of real participation in the sacrificial offering was immediately felt. Not only was the disappointment of the other members perceptible as a heavy, depressing cloud, but it was evident that the building of the temple on the other planes was weakened and comparatively poor. On the third day with the same officiant, and the same congregation, when *all* were served with the elements, the effect was once again beautiful ; and one could feel the walls of the temple rising high, and a beautiful force of co-operative offering lifting them up towards the sky ; this was accompanied by a great feeling of the happiness which comes from co-operation.

We would therefore recommend our brothers to let no consideration of time prevent the serving of every member of the congregation with water, sacred ash, flower, etc. ; for only by such complete and unanimous participation can the sacrificial offering be without blemish and only by the devoted earnest co-operation of every man, woman and child present can the best conditions be obtained for a fair temple to arise and for a holy force for distribution to be received.

Such then was our Federation Meeting,—one that has been a great blessing to each of us, and from which great blessing will issue throughout the year to every Lodge and every member of the Federation whether present or not, if only during the coming year, he cherishes the ideal there present and works earnestly for the diffusion of that blessing, by sustained and energetic work for those around him.

(Mrs.) A. L. HUIDEKOPER.

JOTTINGS.

About a month ago there passed away in India one of those Indian wise men who have left such an impression among those in America who have met them. This was Inayat Khan, distinguished among Sufi mystics, who passed from this incarnation in his fortyfourth year. He spent six months last year lecturing in the United States, but, says a sympathetic notice, "No crowds followed him. Yet he had an extraordinary nobility of presence, and a great kindliness shone in his face.....He had no dogmas. To him all religions were one. The God of the Sufis is the God of every creed and the God of all..... The profession of great teachers, of Christ, Buddha, Zarathustra, Mohammed. Moses, are the same. Follow the light you see, but do not think it is the only light. Tolerance for all." Such were his teachings. He was noted as a musician, and had been trained by masters of philosophy. Enduring much privation for years in Europe he finally established a Sufi centre at Geneva and lived at Surenes near Paris himself. Here and at the Sorbonne he had courses in esoteric philosophy. Among his published works are "In an Eastern Rose Garden", "The Mysticism of Sound", "The Soul—Whence and Whither", and "Notes from the Unstruck Music".

[From "The Canadian Theosophist" of March 1927]

NOTICE.

Some odd numbers of *Theosophy in India* of years 1902 to 1920 are available from Mr. C. Ramakrishnan, West Road, Trichur, S. I. on payment of postage only. Lodges and members desirous of having any of them may correspond with him directly.

CORRESPONDENCE.

JHANSI 28-4-27.

I have purchased a plot of land just outside the City for Jhansi T. S. and Star Lodges and I offer the same to you. A place for the building is being prepared and at present it consists of a hall 19×40 or 18×38 (as may be possible), 2 side rooms—two verandahs—one bath room and one Chabutra and a very small garden; also further land will be available to form a small Theosophical Colony as suggested in 'Theosophy in India' for March, 1927. Kindly give your approval to this. We shall raise subscriptions for the building here and elsewhere and also request you to publish a note in 'Theosophy in India' so that those Brothers who want to help us with money may kindly do so. Any suggestions will be welcome. You may publish my letter if you like for information of other Brothers.

V. N. BHARGAVA,
Vice President of the Jhansi, T. S. Lodge.

REVIEWS.

"Bhārat Dharma"—A Monthly Magazine—Theosophical Society, Adyar, Madras. This Magazine of the Bhārata Samāja which stands for liberal Hinduism has come out in a more handy and attractive form. The obvious earnestness and understanding sympathy that characterise the contents of the Magazine will rejoice the hearts of all Hindus wishing to see their Faith restored to its ancient simplicity and vigour. The present number, first of its fifteenth volume, begins with the statement of the aims of the Bhārata Samāja, and touches such vital subjects as the saving of milch cows and agricultural cattle, the protection of the depressed classes, the removal of the slavery of child-wives and premature motherhood.—all subjects calling for earnest and sustained work.

The article on 'New Years Day' by Mr. L. Raje is particularly interesting and clearly brings out the importance of the current and the next year to the world when it may, according to many prophecies and astronomical calculations, expect the inauguration of a New Era of Spiritual Enlightenment by the Guardians of Humanity.

We welcome this new volume and predict for it a more extensive usefulness. May it soon be recognised as a standard bearer in the army of Advancing Hinduism liberal, enthusiastic and thoroughly Aryan.

M. K.

The Search for Peace, by "Elma" (Transactions of the Santi Sangha) is a small pamphlet written with the purpose of trying to stimulate in as many people as possible the great truth, that by talking, thinking and living 'Peace' they will hasten on the day when war will be no more. It is explained in the 'Foreword' that the members of the "Santi Sangha" group meet regularly to meditate on Peace, and study it in all its aspects. With the exception of the last two pages, the Pamphlet is a collection of papers given at different times to the S.S. group. Taken as such they are excellent, also as a means for reference, as they enumerate and explain in detail, giving statistics etc., of all the so-called 'Peace Movements' that are being put forward by the different countries to-day.

These movements are all straining in the right direction, and are very commendable yet it will not be through these semi-coercive movements that the *real* and *lasting* peace will come to stay. The writer soars high in the closing paragraph: "Just in so far as we live in living harmony with those around us, as we seek to dwell on the good in others, tender to their weaknesses and failings, while unsparing to our own, just so far as we are sincere in thought and word and action, so far shall we be helping to bring nearer the day when not only wars, but also the discord which leads to war, shall cease, and peace and good will shall reign on the earth".

People may live in this most praiseworthy way, and yet in moments of stress the small self comes uppermost and fights for my child, my town or country. Peace will not come to stay until that giant-weed of 'Separateness' has been once and for all killed in men's hearts, torn out roots and fibres, (or not until what Krishinaji calls the "little animal of the separated self has been ruthlessly slain") will men look upon one of another race as upon his second finger, and by hurting that, he will not only injure the hand, but maim the whole body. When men feel and know this as a reality, then and then only, will strikes, lockouts and wars of all kinds cease, and the pure peace which follows storm shall abide with us.

With the pamphlet is a loose leaf giving the very beautiful prayers and invocations used by the S. S. group. The first is Dr. Besant's "Brotherhood Invocation," O Hidden Life ! etc, but unfortunately the last two lines have been altered ; and it now ends with a jangle ; instead of that rounded perfection which peals forth in sonorous reverberating rhythm as stately chords from a great organ, vibrating with a haunting power long after the sound of the spoken words has ceased.

When a thing is perfect, why alter it ?

N. D.



सत्यान्नास्ति परोधर्मः ।

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“I wish I could stir you to action so that you must create, you must dream, you must perceive, you must live. But you must bestir yourself; you must apply the whip yourself; and you can only feel the sting of that whip when you hear that Voice. That Voice is ever calling, ever insistent; and the greater the thundering of the Voice, the greater will be the nobility of your actions, the greater will be your strength, and the greater your desire to enter into that garden, that Kingdom of Happiness.”

J. KRISHNAMURTI

[From “*The Kingdom of Happiness*”]

TEACHINGS OF THE HOLY TWELVE.

BY NAWAB SAIYED KHAGAN HUSAIN F.T.S.—CAWNPORE U.P.

Islam proclaims the Unity of God—Self-Existent and Eternal—the One Existence from which all existences are drawn, in whose consciousness all things live and unto whom all existences return. Says the Quoran :—

“God! There is no God but He, the Ever-living, the Ever-subsisting...To Him belongeth whatsoever is in Heaven and on Earth. ...His Throne is extended over the Heavens and the Earth, and the care of them burdeneth Him not. And He is the High, the Mighty”. “All is from God” and “Unto God shall ye all return”. “With Him are the Keys of the Secret things ; none knoweth them besides Himself. He knoweth that which is on the dry land and in the Sea ; there falleth no leaf but he knoweth it ; neither is there a single grain in the dark parts of the earth, neither a green thing nor a dry thing, but it is in the perspicuous book.”

Man's close relationship with God, his unity with Divine Life and his high ultimate destiny is described thus : “We (God) are nearer unto him (man) than his Jugular vein”. “The person I hold as a beloved, I am his hearing by which he heareth, I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh”. God saith : “O man ! Only follow thou My Laws, and thou shalt become like unto me, and then say : ‘Be’ and behold It is”.

Islam is a religion of Universal Brotherhood. “Mankind is the family of Allah and he who is most considerate towards His Will deserves His compassion most” says the Quoran. In the last pilgrimage the Holy Prophet enjoined upon His followers : “Remember you are all brothers. All men are equal in the eyes of God. And your homes, your lives and your properties are all sacred, and in no case should you attack each other's life and property. Today I trample under my feet all distinctions of caste, colour and nationality...” Again, says He : “No man becomes a true Muslim unless he chooses for his brother what he chooses for himself.”

Islam also recognises that Divine Wisdom has been revealed to mankind through different Teachers at different times and to different people in different places. Muslims are enjoined to respect all these Mighty

Beings and the Great Truth They have interpreted to men, wherein lay the essence of true Religion. Says the Quoran: "We believe in Allah and in that which has been revealed to us, and (in) that which was revealed to Abraham, and Ismael, and Issac, and Jacob, and the tribes (of Prophets) and (in) that which was given to Moses and Jesus, and (in) that which was revealed to (other) Prophets from their God, we make no distinction between any of them, and to God do we submit". The Prophet here emphasises the idea of the Fellowship of All Faiths and impresses upon the Muslims the need of removing artificial barriers between the followers of different faiths. "You should preserve the True Religion and not be at variance with one another in that respect".

The reason why different religions exist and why there have been so many presentments of the one Law, the one Truth to different people is thus clearly explained :—

"Unto every one of you we have given a Law, and an open Path; and if God had pleased, he had surely made you one people; but he hath thought fit to give you different Laws, that he might try you in that which he hath given you respectively; therefore strive to excel each other in good works. Unto God shall ye all return and then will He declare unto you that concerning which ye have disagreed; wherefore do them, judge between them according to that which God has revealed." A true reverence for other faiths and a generous, open-hearted and genuine tolerance for all is solemnly enjoined on His followers: "O you man! we have created you of a male and female, and made you tribes and families that you may know each other, surely the most honourable of you with Allah is the one amongst you most careful (towards other creatures)" Therefore "O you who believe! Let not one people or nation scoff at another people or nation, perchance they may be better than the scoffers."

The noble teachings of the Holy Prophet to the Arabian people has this solid basis of the profound Truth of the Unity of Divine Life, the recognition of Universal Brotherhood, the existence of the Great Teachers of Divine Wisdom, and of respect for various faiths, and a genuine and wide tolerance for all. In the succeeding pages an attempt will be made to show how the mighty Truths proclaimed by the Holy Prophet were expounded to the World by his great disciple Ali and the succeeding Imams. From even a cursory view of their teachings it becomes evident how they are the interpreters of a great

wisdom, based on knowledge gained from self-realisation. The wisdom of our Holy Twelve put forth in these pages is in itself sufficient proof of the purity of their life, their lofty idealism, their high spiritual character. There is no reason why it should not appeal to the modern cultured mind as forcibly as it undoubtedly did to their contemporaries and successors. Of Hazrat Ali the Holy Prophet says: "I am the city of knowledge and Ali its gate". Ali himself gratefully confesses: "The Prophet taught me secretly things which he never explained to any one else". Again, "He explained to me seventy chapters of knowledge which he taught to none".

We shall begin with the study of the true nature of God, quoting in their own words the statements made by Hazrat Ali and the succeeding Imams and collected from authoritative and well-recognised books which are extant and available.

1. THE SUPREME.

If there were more than one God, the others would have as well sent their prophets to establish their claims (to worship).¹

His praise is beyond our power. He is the Self-subsisting Life without living.²

He was when there was nothing.³

He is First of all and Last of all, without the sense of Firstness and Lastness.⁴

He is One, but not as the first of numbers.⁵

God's foremost work was the creation of Will, then by Will, he created every thing.⁶

When He says 'Be', though uttering no lettered sound, there is existence.⁷

Note.—Here 'be' the command for existence means the same thing as 'willing'.

1. Nahjul Balagat—Published in Egypt—p 45.

2. Bahar-ul-Anwar, Vol: II, p. 292.

3. Nahjul Balagat, p. 172.

4. Do. p. 210.

5. Do. p. 372.

6. Bahar-ul-Anwar, Vol: II, p. 234.

7. Do. Do. p. 234.

For Him to Will is to Act.⁸

Every praise be to God, who is known without being seen. He created the Universe with a single effort of Will.⁹

God deserveth all admiration, Who created every thing by His unlimited Wisdom. He doth not need one Thought to create another Thought.¹⁰

Praise is due to that One who has made Himself evident by means of His Creation.¹¹

Every defined thing is the creation of mind but the Creator of All things cannot be defined.¹²

His Willing is His Active Aspect. One who says that he cannot cease His Willing is verily a heathen.¹³

Thou hast made Thyself known to me from every thing, so I find Thee with every thing.¹⁴

I never saw a thing without remembering God first or along with it.¹⁵

Everything is worthless before His splendour and all that exists is subordinate to His Existence.¹⁶

He knows the number of rain drops and the number of stars are in His Consciousness. He hears even the vibrations caused by the movements of ants on rocks.¹⁷

With the exception of the knowledge of God, all else that is known amounts to not knowing, and of all that is unknown nothing is known but He.¹⁸

. NOTE :—We are apt to look upon all physical objects as having an independent reality of their own. But verily our conception of physical forms as self-existent objects without the realisation of God as the Real Source

8. Bahar-ul-Anwar, Vol. II. p. 230.

9. Do. Do. p. 234.

10. Do. Do. p. 292.

11. Nahjul Balagat, p. 223.

12. Baharul Jawahir, p. 69.

13. Bahar-ul-Anwar, Vol: II, p. 234.

14. Bahrul Jawahir, p. 69.

15. Do p. 55.

16. Nahjul Balagat, p. 227.

17. Do p. 354.

18. Nahjul Balagat, p. 122.

of all life amounts to a lack of true knowledge and denotes ignorance. One who has felt and realised the Reality of the One Existence of God, the One Life creating, sustaining, and embracing all the existences will know the unreality of any independent existence of created forms. Moreover, God is 'unknown' because He is beyond our mental grasp and normal understanding. Thus He is both known and unknown.

The first step in religion is the seeking after God's attributes. When knowledge becomes perfect, Faith in Him grows stronger, after which man begins inwardly to realise him as One All-Embracing existence. Then every good action is performed only for His sake.¹⁹

The perfection of Uni-Theism is to know Him free from all attributes ascribed to Him by man.²⁰

Whosoever has compared Thee in qualities with Thy creatures, I assert that he has committed gross wrong.²¹

Seek thy God behind the veils and thus make thy Faith perfect.²²

His people are His Children.²³

Man may be heedless with Thee, but he is never away from Thee.²⁴

He accepts and rewards the smallest work done for His sake.²⁵

He is so gracious that He does not feel annoyed at the unceasing demands of His people.²⁶

No one can ever adequately offer thanks for Thy Divine favours, for the very feeling of gratitude produces Happiness which in its turn deserves thanks. The very act of thanksgiving will necessitate further thanks and so on.....²⁷

God made the memory of Himself the purifier of all selves.²⁸

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|-----|---------------------------------------|----|------------|
| 19. | Bahrul Jawahir, | p. | 9. |
| 20. | Nahjul Balagat, | „ | 199. |
| 21. | Do | „ | 210. |
| 22. | Bahrul Jawahir, | „ | 10. |
| 23. | Nahjul Balagat, | „ | 174. |
| 24. | Alsahifatul Kamalah—Manuscript—Prayer | | 13. |
| 25. | Do | Do | Prayer 46. |
| 26. | Nahjul Balagat, | p. | 175. |
| 27. | Alsahifatul Kamalah—Manuscript—Prayer | | 27. |
| 28. | Nahjul Balagat, | p. | 473. |

Thou O God ! My Preserver, has so illuminated the hearts of Thy lovers that they recognise Thee, and Thou hast removed from their hearts all clinging desires from worldly objects, so they love Thee alone.²⁹

I adored Thee not because of the fear of Thy hell nor because of the temptation of Thy heaven, but only because I found Thee adorable.³⁰

Thy remembrance is the glory of Thy lovers. Thanks be to Thee for Thy Blessings confer upon us the plenitude of life. Obedience to Thy Laws leads to perfection and salvation. Fill my heart with Thy love so that there may be no yearning for other objects. Keep my whole being so engaged in Thy service that I may have no time for other pursuits.³¹

I came to know my Lord through my shortcomings.³²

Says Ali :— The knowledge of the changeless, permanent nature of Divine existence comes to us in three ways ; (1) by the changing and impermanent character of human moods and impulses ; (2) by the fickleness of human efforts (will) ; (3) by the frailties of our physical nature.³³

Note :—The proof of God to our intelligence lies through contrast, by placing side by side in our highest imagination the part and the whole, the individual and the Universal, the smaller and the larger life. The knowledge of the shortcomings of our limited piecemeal Natures leads us to the irresistible conclusion that the imperfections of the finite can never govern the fullness and and perfection of the Infinite, but in themselves must be controlled and guided by a Supreme Intelligence and All-embracing life.

He is a guide to Himself and cannot be compared with His creation.³⁴

I advise you to revere God. He created you and towards Him will you return.³⁵

Every thing is in Thy possession and every thing must return to Thee.³⁶

(To be continued.)

29

30. Bahrul Jawahir, p. 9.

31. Alsahifatul Kamalah—Manuscript—Prayer 11.

32. Nahjul Balagat, p. 199.

33. Bahar-ul Anwar, Vol. II. p. 28.

34. From the morning prayer of Ali.

35. Nahajul Balagat, p. 44.

36. Do „ 354.

PREJUDICE.

Prejudice has obsessed almost every body. From the lowest to the greatest how many are in the grip of Prejudice? One would condemn other families besides his own—Family prejudice. Another would extol his own community above all others—Community prejudice. Others would fight for the supremacy of their own race—Race prejudice. We are prone to condemn all other religions besides our own—Religion prejudice. Thus every one has a bundle of prejudices in his mind, which he seeks to protect even at the cost of life—a false martyrdom. Almost every one suffers from self complacency and we seldom allow ourselves to taste the nectar of Progress. This subtle narrowness, due to birth, association, or inheritance, debars people from ascension to the height of Perfection and from advance towards real happiness. Very few have the courage to renounce their narrow crude faiths in favour of a more synthetic and cosmopolitan outlook. Very few are capable of such a renunciation, which is the true Renunciation recommended in the Holy Books. Nothing is holding us back so much as prejudice. Prejudice has become our nature, and as such it seems difficult to get rid of it. But it is really not so difficult to cast off prejudice, if only one is determined to do so. Renunciation of prejudice is extremely sweet, and the adoption of higher ideals still sweeter. There is a divine relish in Progress which is the noble privilege of man. Is it not sad for man not to avail himself of it? If a school boy foolishly sticks to his elementary lessons and refuses to learn the higher teachings, how will he advance in knowledge? If a child as he grows up, perversely refuses to adopt the larger measurement of his dress, how will he clothe himself gracefully as a man? Prejudice is the greatest superstition in the world and a serious obstacle in our path. Other so-called superstitions are merely wrong attitudes towards the unknown realms of knowledge. It is due to this superstition of Prejudice that we strive to defend and protect our weakness and ignorance. This is indeed an endemic malady that infects almost every mind. Pseudo-leaders and so-called teachers of sects have taught Prejudice as their first lesson to their hypnotised disciples, thus dooming them to eternal fossilisation, unless they themselves choose to shake off the spell. An author is prejudiced against others' works, a physician is prejudiced against other's diagnosis, and a teacher is prejudiced against the methods adopted by another teacher. In short Prejudice is a Canker

that infects many a human heart. How are we to get rid of this all-prevading infection? No knife can scrape it out; no spell can drive it out. There is only one remedy for it; and this marvellous cure is the assiduous cultivation of Love for Truth, which leads to self-realisation. Let readiness to renounce the unreal and to follow the real be constantly cultivated. We have to be votaries of Truth, and must clearly keep the goal in view. Not only does Prejudice hinder our progress to the goal, but like vampire it also sucks up a lot of healthy magnetism and energy out of us.

A. S. DAVID.

FROM FREMANTLE TO SYDNEY.

BY R. F. GOREVALA.

(Continued from p. 133)

The journey after leaving Fremantle was very pleasant and enjoyable. We reached Adelaide on the 27th March, 1927. The City is situated 16 miles from the harbour and we reached it by train. We were already welcomed and invited by post to lunch. At the railway station the Radcliffe sisters received us and took us to some parts of the town by motor, then to Mrs. Pritchard's for lunch. It appears to be this simple and good hearted lady's work to give lunch to members and visitors. We did not feel ourselves the least uncomfortable. The hostess, her husband and their children were all homely people, and we made friends with them immediately. Mr. and Mrs. Pritchard were interested in astrology and I could just give them a rough idea as to the difference in the systems as practised in the East and the West. We saw, or at least we were pointed out for the first time, a specimen of a sixth sub-race boy in the house. There is a very good Star playground adjoining the house, a gift to the Order of the Star in the East by one of the members. After tea we had another drive through the town and then went to the Lodge which possesses its own building. It consists of a pretty big hall, a library, a sitting room, an office and a room for the E. S. T. and Masonry meetings. We saw the young children learning their Round-table lessons. We talked to them. We were asked to sign a visitors book and sign in pencil a table cover for

our names to be embroidered thereon. Our signatures appeared just below Mrs. Rukmini Arundale's. We were then taken by Mrs. Stewart and her charming daughter Mrs. Alderman to their place. It was very prettily decorated and contained some very beautifully carved Indian blackwood furniture, an art fast disappearing from our midst. After taking tea there, we went back to the Lodge, which had assembled for their usual Lodge meeting that evening. Mrs. Parry, its able president, asked me to address a few words, which I did with some hesitation as I am not a platform speaker. Adelaide is a small town, proverbially known for its "culture." It does not contain any big buildings and is a best conglomeration of country and garden houses and villas. It is a very quiet but pretty-looking place and on the Sunday afternoon it looked to us to be a deserted city. We returned to our boat late in the evening with fruits and flowers, gifts from our kind friends.

We reached Melbourne late at night on the 29th, and were received by Mr. and Mrs. Adami. Mrs. Adami proved to be our "guiding angel" all through the next day, and I am quite sure we won't worry any body in Australia in one single day so much as we did this patient, gentle, kindhearted and obliging lady. She seemed to understand us well and tried her best to take us round this big and magnificent city. We were shown a Russian refugee's studio containing statues made with sand. One could learn ancient history as well as modern topics from this artist's work. We saw the Botanical Gardens and the Museum and Picture Gallery—a fatiguing work to be done within a few hours. We took lunch with the chairman and other members of the Lodge. This Lodge possesses a very big building of its own, worth about Rs. 10,00,000. The members have already a proposal with them to rebuild and extend it. We did not see much of Lodge work, but were very kindly allowed to attend a small group-meeting in the evening. Every Lodge here has a piano on the stage and some music at lectures and meetings. India, please note! The Star Room is just a little away from the Lodge and any casual visitor who peeps in can see the Lord's photo there, without being attached to any T. S. activity. Why should poor India be denied this privilege? Through the good offices of Mr. Adami and the kindness and courtesy of the staff we were enabled to see the Fire Brigade Station and go up, by lift, its tower about a hundred and fifty feet high. This enabled us to have a grand panoramic view of this huge commercial city. We also saw the chief Protestant and Roman

Catholic churches. No visitor should miss the latter, a highly artistic and beautifully and testefully decorated place of worship. There is an Indian curios shop at Melbourne, but it was closed when we passed by it on our way to the vegetarian cafe. This cafe is conducted by the Seventh Day Adventists on an educative basis and is very well conducted and well patronised by the public. Mrs. Adami left us at the station on our way to the boat at 8 p.m.

We approached Sydney in the afternoon of the 1st April, 1927. Even before we could see the Sydney Bay we were in touch with the suburbs which gave some idea of the beautiful city of Sydney. We enter this very deep and beautiful harbour through a narrow opening in the bay which is simply magnificent in its natural beauty. The only other harbour which, they say, can match or beat it is Rio de Janeiro in South America. We passed by the "Renown" and other boats, escorting the Duke and Duchess of York, lying in the harbour and anchored at Woolloomooloo Wharf Bay. Our dear old friend Mrs. Osborne Wilson was there to receive us with another member. We were taken to Adyar House straight away, where we had the great pleasure to be received by the energetic and much beloved General Secretary of the Australian Section, the Right Reverend Bishop Dr. G. S. Arundale. He looked fatigued but he received us kindly and we learned that it was through his kind offices that we had no trouble with the Immigration Department. He showed us over, very proudly indeed, the Secretary's office, the Broadcasting Room, the upper and lower Halls and we looked, very small indeed, when we thought of our Lodges and Head-quarters in India. On leaving the Lodge we met the first Indian face in Australia, the flower of our country. I mean Mrs. Rukmini Arundale. The next two days our boat stopped at Sydney but we could not do much sight seeing on account of the rain. We took a trip to Mosman by the ferry and saw our rooms, close by to the Manor. The day on which we arrived we heard a magic lantern lecture on Atlantis. The Indian Section should try to get the slides, which are the result of a lady member's life long work, and get lecturers to show them over all parts of the country. On the 2nd we had the good fortune to attend a Co-Masonic meeting. The 3rd being Sunday we attended the pretty little building in which the Liberal Catholic Church is situated. It possesses a picture of the Bodhisatva. The Church and the Masonic Temple are adjacent to each other. Our brethren in India are familiar with the Mass ceremony

which we witnessed. We heard the Rt. Revd. Bishop Leadbeater preach an extremely instructive and beautiful sermon. In the afternoon we took a trip round the harbour, a very fascinating sight. This trip lasted for about 2½ hours and disclosed the beauties of the bay from every nook and corner. We then attended the "healing" service at the Church, a new thing to us, and then came to Adyar House for Mr. Earnest Wood's beautiful and illuminating discourse on memory training. The next day we had the great honour to be invited by Bishop Leadbeater to the Manor to tea and had the good fortune to be in his sacred presence and hear him speak for a long while on various subjects and to be shown over by him his own and Dr. Arundale's rooms. Captain Clarke showed us over the rest of the place and explained to us very carefully and enthusiastically the oddities of the building and the use to which its various parts are now put. I reserve for a future letter a more detailed account of the talk with our great leader at the Manor, which might interest chiefly my Zoroastrian brothers in India. In the meantime we are proceeding to Brisbane.

FLOWERS FROM OTHER GARDENS

I

TO DO, TO KNOW, TO BE.

BY LADY EMILY LUTYENS.

As one who has had the great privilege of visiting three of the Centres of our work I should like to record the impression which each has made on me. I refer to Adyar, Sydney, Ommen and Ojai. I put the last two together because both are essentially Krishnaji's Centres and so reflect the same spirit and let me say here that although Krishnaji may, and probably will have many Centres specially dedicated to the work of the World Teacher, widely separated on the physical plane, yet they will all be *one* Centre and must be thought of as such. To be at Ommen is to be at Ojai because the same spiritual atmosphere prevails in both.

Adyar seems to me to represent before all else *activity*, perhaps because Dr. Besant, who is the presiding genius of Adyar, is the

supreme example of how *to Do*. I feel Adyar to be the reflection on the physical plane of the great occult forces of activity in the world. Although there is at Adyar a great peace there is also the throb of a mighty engine, pulsating ceaselessly. Although Adyar is full of acuter activity, an inner urge and pressure, which is perhaps the reason why many people cannot stand Adyar for too long without breaking down. As the Headquarters of the International Theosophical Society there is, of course, a tremendous lot of work to be done, and every one at Adyar is busy about something. If you go to Adyar, work is expected of you, and unless you work you feel uncomfortable.

Dr. Besant sets an example of how to work. She is the first to wake in the morning, the last to rest at night, and every hour in between is packed with work; her endless correspondence; articles and books; interviews; meetings. Her chief relaxation is to drive down to Madras, to the office of New India, in the hottest part of the day, when everyone else is sleeping, and there for some hours she will correct proofs, read newspapers, write articles, until the paper has been passed for Press, when she will return to Adyar to work at something else.

Or, by way of rest, Dr. Besant will travel through India, spending days and nights in the train, regardless of heat or cold, and from every station letters or articles are posted back to Adyar. On arrival at her destination she is greeted with a programme of meetings, both public and private, which the local Theosophists have arranged for her and I may say incidentally, that Theosophists are entirely lacking in mercy or consideration where their President is concerned. It may be flattering to regard her as superhuman but it is hardly kind!

But with all this ceaseless activity Dr. Besant is never rushed, never fussed; never irritable. "Without haste and without rest" is her motto. One secret of her power, no doubt, is that she conserves every ounce of energy for her work, and never dissipates it in useless and unnecessary movements. Her body is in such absolute control that she can direct her energy where she will.

At Adyar you experience the same sense of restrained force, of activity in its highest and purest form. "Yoga is skill in action" and it is Yoga in the form of action which is the main characteristic of Adyar.

To go from Adyar to Sydney is to pass from the Centre of activity to the Centre of knowledge, from the supreme Doer to the

supreme Knower. (I speak of Sydney before Bishop Arundale had brought to bear upon it his dynamic personality. I understand that Sydney is much changed from when I was there.)

That is not to say that there is not much activity at Sydney, but activity is not its central key-note, and activity there takes on a different aspect. The activities of Sydney seem to reflect rather the knowledge aspect of life, they are activities which concern more the unseen forces of the world than the physical plane. Bishop Leadbeater is the ideal of a great white magician, and in his presence you soon begin to realise that he is working magic all the time. Even during the happy hours spent with him in his room or out in the bush, while he is reading aloud or reminiscing about his varied and wonderful life, you know that this is merely a blind for what he is really doing on other planes. You may enjoy the physical plane companionship of a profoundly wise, deeply read and cultured man, but the permanent result of such companionship is experienced in higher realms of your being, in the expansion of your higher consciousness. In the presence of C.W.L., the real world is the ever present world and this transitory world of illusion fades into insignificance. He gathers young people round him as a gardener selects the plants capable of being forced in the greenhouse, but he fills the part, not only of the gardener, but of the great sun whose beams bring the buds into blossom. These human buds seem to expand and flower out into spiritual beauty under the influence of his radiant loving-kindness.

The purpose of all work done for the Master is to carry out the great Plan in co-operation with our fellows. At Adyar, members learn how to *work* together, how to become impersonal in that work. In Sydney a great harmony is produced, not so much by varied activity as by concerted action in spiritual magic. The morning celebration of the Eucharist, the nightly service of Benediction have a powerfully unifying effect, and the magic of Masonry also plays its part.

It is as if the great Magician wove the higher bodies of his students into a single pattern, and their work consisted in trying to produce that pattern on the physical plane.

As at Adyar you learn how to *do*, so at Sydney you learn how to *know*. And if now you come to Ommen and Ojai, to Krishnaji's Centres, you learn how to *be*, which is at once simpler and more difficult. Simpler because more effortless and formless, and for that

very reason more difficult. Through thousands of past lives we have been struggling to acquire knowledge, we have been expressing ourselves in action, in other words, the attention of the Ego has been turned outwards and it is not easy suddenly to reverse the process and drop the outer activities and turn inwards.

At the Centres of activity and knowledge, people are striving to acquire this quality, to eliminate that fault; by effort from below they are seeking harmony with that which is within and above. But with Krishnaji you drop the outer striving and learn to realise yourself as you *are*. The result may in the end be the same but the method of reaching it is very different. The way of struggle and attainment is for the few, the way of realisation is for all who can follow it. Krishnaji's method of training requires no technique, no rules, no discipline. If I could express in a sentence his great philosophy of *Being*, I would say that he has had the "Vision of Him who reigns" and the whole of life for him is the attempt to conform to that Vision. That is why all lesser things mean nothing to him, because he is intoxicated with the Eternal Beauty, and if you would follow him you must be intoxicated too, and let everything else go. In the glory of the dawn, you forget your spiritual progress, you forget your qualities and your defects, because your whole being is set on worship and you become unconsciously absorbed into that Beauty of which you are a part. In the face of Reality, the artificialities which we have been slowly acquiring through lives of effort, drop away. In the science of *Being* all activity and all knowledge are included. The mountain, the tree, the sea, the flower, fulfil themselves in *being* and are beautiful. Men are feverishly seeking, desperately striving, and how ugly is the result. The snow-capped mountain, rosy in the sunset or the dawn reflects "the Vision of Him who reigns"; man with his haggard, distorted face is blind to that Vision. He has lost himself in the maze of his activities, he is crushed under the weight of his accumulated knowledge.

The Teacher comes to lead us back into the way of *Being*, and if we would follow Him we must learn His art of living. He teaches us by Beauty, by Peace, by Simplicity, by Joy. To the Centres which are being specially created for Him we must come and learn to *Be*. This means that we must leave outside the walls of His enchanted garden, our special burdens, our special idiosyncrasies and prejudices, our particular beliefs and ways of looking at life. We must come as little children willing to drink at the Source of Life, willing to learn

from the wisdom of the World's Teacher. The dew of the morning, the splendour of the star-filled night, the strength of the mountains, the rich beauty of the earth, these things must be our instructors, for they are all reflections of the Eternal Glory. Their language is universal, to be apprehended of all whose minds are simple, whose hearts are full of loving-kindness. When you have lost yourself in the universal for the first time you begin to live.

Krishnaji has achieved the supreme art of living with every fibre of his being, because he has gone to the Source and his life is derived from there. You can feel the life pulsating in him even though he may be apparently inactive. He is all the time mentally and emotionally alive because he draws his being from the heights. From the mountain top you have a wider vision, you breathe a purer air, than the people in the hot plains. Krishnaji dwells forever on the mountain peaks of being and from there he directs his life. To be with him is to have a breath from the mountains, blowing away the cobwebs that have accumulated at a lower altitude.

Those who come to Ommen and Ojai must come prepared for this cool, pure air, they must be prepared to be swept clean of all the accumulated dust of the ages. They must come with the result of their experience; with their little knowledge, and their poor achievement; prepared to turn themselves and all they have and are into the crucible of life, in order that their dross may be turned into gold.

To come from Europe to Ojai is to understand what the world is needing. A few weeks ago I left London in a yellow fog; this morning I woke in the Californian dawn and watched the stars pale in the sky before the coming of the greater light. I watched the clouds becoming rose coloured and the sky turning opalescent behind the dark outline of the hills. I saw the East aflame through the lace work of the trees, and felt the throbbing silence of the world which waits and watches for the coming day. And then in all its splendour and majesty uprose the sun and I needed none to tell me that the day was here.

In this happy valley the spiritual dawn has broken and we live in the splendour and glory and joy of the growing day which shall irradiate the world.

[From *The Herald of the Star*, April 1927].

II

OUT OF EGYPT—A PROPHECY.

BY ISABEL B. HOLBROOK

The external geometrical system of the Pyramid is the general framework for the internal geometrical system of its passages and chambers. In them, ideas are dealt with, and symbolically expressed, without dependence upon any language, but expressed entirely in terms of natural science. The whole passage system is found to contain a basic line of reference which forms an absolute scale of astronomical chronology. Dates that are given by this scale are confirmed by references to astronomical values, and these values agree with those obtained by modern methods and formulæ.

The unit of linear dimension is known as the Pyramid inch. It is a trifle longer than our ordinary inch; it is exactly the five hundred millionth part of the earth's polar diameter. Surveys of the Great Pyramid next establish the fact that all the external and internal linear dimensions of that structure and its principal areas are simple functions of the geometry of three circles, one 36,524.2+; one 3,652.42+; and one 365.242+ Pyramid inches in circumference respectively. Now we know that 365.242+ are the number of days in a solar year. These two items, therefore, form the basal scientific elements of the Great Pyramid system of geometrical representation.

Put in simple language, one Pyramid inch stands for one solar year of time, and thus linear measurements are convertible into chronological datings. By the use of this correspondence, there has been made a studied synchronization of the ancient records of Egypt, Babylon, and Israel with Pyramid passages. For example, the date obtained for the turning-point from the descending to the ascending passage in the Pyramid is the very date given by Egyptian, Hebrew, and Babylonian records for the Exodus of Israel. Altogether the time compassed by the Pyramid chronology as so far worked out is a period of over six thousand years (three zodiacal signs), covering from 4699 B. C. to 2045 A. D.

Very much attention has been devoted to checking over the Christian Dispensation, a period symbolically represented in that part of the internal system called the Grand Gallery. The Nativity and the Crucifixion have been identified with certain index points in that

passage, and also found specified in Egyptian Messianic texts as connected with these two epochs.

But there is a message in the Great Pyramid meant for the present time and present civilization, and that is our immediate quest.

The Grand Gallery consists of a corridor, about 157 feet long and 20 feet high, built entirely on a slope—floor, walls, and roof. At the upper end its floor-line is terminated abruptly by a block about three feet high, designated by recent Egyptologists as the Great Step. That is, the floor of the level passage continuing beyond the Grand Gallery is higher, by the height of that block, than the floor of the Gallery itself. This point of the Great Step marks a very definite astronomical value, that of an exact annual rate of Precession, and, omitting the mass of mathematical proof, has been fixed in terms of current chronology as January 25, 1844 A. D. No other year within a range of considerably over 30,000 before or after 1844 would be so marked. That dating is confirmed also in other ways.

The passages beyond this point lead horizontally through to the King's Chamber. Some distance from the Great Step the passage becomes very low; a person having to stoop to traverse it; it then opens out into what is called the Antechamber; from it another low passage similar to the first leads to the threshold of the King's chamber.

But it had been seen by Egyptologists that the scale measurement of one Pyramid inch to the solar year, as formerly applied, led nowhere as it were, in their calculations of time, in those passages beyond the Great Step. Some there were who sensed that in a way the rate of evolution, to use a theosophical way of speaking, had been quickened, that somehow there had been an acceleration and they sought for a new scale. Then came the Great World War. Lo! and behold! it was now found that, using one Pyramid inch not for one solar year, but for a twelfth of it, that is, for a month of 30 days, the date for the beginning of the first low passage was August, 4, 1914, the first day of Britain's entry into the Great European War, and its termination was November 10, 11, 1918, the actual Armistice. Well may we in wonder marvel! (And a comparison of index dates along that grave-like stone tunnel with events of the War almost forces one to accept the dogma and theory of predestination!)

This Time of Chaos, or Time of Tribulation, would, in full, taking in both low passages, extend from August 4, 5, 1914, to September..

15, 16, 1936. But, into this natural period of Chaos there is inserted an Antechamber whose whole symbolism marks it as an intervention, a "Truce in Chaos," and this Armistice lasts from November 10, 11, 1918, to May 29, 1928.

So here we find ourselves at the present time. We are within the period defined by the Antechamber and its datings. The position and purpose of it are geometrically defined and indicated by the year-circle, on which it is constructed, which, in all ancient Egyptian prophecies as well as in the Pyramid prophecies, refers always to the Messiah. The Antechamber intervention therefore denotes the shortening of the Days of Tribulation due to Divine intervention, the lightening of the world's load due to the help of a Messiah, before the period of final tribulation when the restraint is to be removed.

"What is the purpose of this emphatically defined intervention?" Davidson essays an answer, suggesting "that man having failed in his duties toward his Creator, and having ceased to play the part that had been allotted in the scheme of Creation, an opportunity would eventually be afforded to learn of his error and to amend his ways before pressure was brought to bear to force him to fulfil his obligations." August 4, 5, 1914, the Great Tribulation of Chaos began. "Man's artificial fabric of civilization collapsed, and mankind was too stunned by the shock to realize the true significance of the catastrophe. Here, then the Antechamber symbolizes the reason for its insertion." This break, or "Truce in Chaos" is a period of realization, "the final opportunity for man to learn of his error and the futility of his patchwork reconstructions, prior to the final phase of compulsion being resumed. The compulsion here is not symbolized as an act of God; but as a consequence of God permitting man's artificial law—substituted for His Divine Law—to run its complete and natural course in effecting the collapse of civilization; Divine reconstruction being symbolized as forthcoming when the better part of mankind has learned the lesson intended, and has asked, at a time appointed in God's foreknowledge, for His intervention."

Let us repeat that last statement, and put it in italics: *Divine reconstruction being symbolized as forthcoming when the better part of mankind has learned the lesson intended, and has asked, at a time appointed in God's foreknowledge, for His intervention.*

"And except those days should be shorteded, there should no flesh be saved ; but for the elect's sake those days shall be shortened." Matt. xxiv, 22.

That this Divine intervention is given for the elect's sake is curiously presented to us by the measurements of our scientific Egyptologists in the fact that the natural period of Chaos, by the insertion of the Antechamber, is reduced to 153 months, the number 153 being the number of fishes spoken of in John xxi, 11, as symbolizing Christ's Elect, their trials, and their mission. No, we are not adding this last named correspondence ourselves ; it was forced into the mind of our Egyptologists by their work, and is a matter of their record.) Davidson says: "The indication of the number 153 in relation to the work of preparation before His Second Coming occurs frequently in the Great Pyramid ; that there are the dated circumstances relating to His Coming ; and there is a Message to men—whether they believe it or not in the first instance—to adapt themselves spiritually to the circumstances of His Coming when the fact of the Message becomes to them a matter of certainty.

In this portion of the Pyramid—where we now stand—the structure changes its material to granite. The point where the limestone floor ends and the granite begins corresponds to the date of December 12, 1919. It is interesting and significant that, on December 12, 1919, was held at Downing St., the first conference of Powers (Great Britain, United States, France, and Italy) to consider the post-war crisis in its wider international sense. That conference was defined by *The Times*, as the first sign of "Realities forming the basis of consideration." It has also been noted that that date marked the third anniversary of the deliverance of Jerusalem, which event plays so large in Hebrew prophecy.

The Antechamber and the King's Chamber form a granite house by themselves within the most secluded part of the Pyramid, the first, the Place of Preparation, where the Messiah gathers into His net those working for the redemption of mankind, and the second, the place and time for the wondrous "Consummation." In each of these two chambers is one, and only one, object.

In the Antechamber is the Granite Leaf, *a masonic veil which no one can pass without bowing the head*. The *Egyptian Book of the Dead* defines the Antechamber as the Chamber of the Triple Veil, and in a form of imagery identical with that belonging to the Hebrew Scrip-

tures, defines the chamber as symbolizing the period of the unveiling of God's purpose in relation to the destiny of mankind. The following descriptive quotation is appropriate here: "Entering the Antechamber, and stooping to pass in an enforced attitude of obeisance below the Granite Leaf, the adept of the Egyptian texts, but now become a Master, would find himself standing between the wall-grooves of the first Veil or Screen. Before him he would see, in all, three such successive pairs of wall-grooves—three in the East wainscot, and three opposite grooves in the West wainscot—symbolizing the positions of the three successive Veils or Screens. The last Veil or Screen he would see ending at the Doorway of the second Low Passage, and by its removal would see revealed that Doorway to the Innermost Chamber. Passing through the three successive Veils or Screens, the Master—of the Egyptian texts—would then traverse in an enforced stooping attitude the Passage symbolizing the Final Humiliation. . . . a second period of burden and tribulation, not necessary beginning with war." (Davidson.)

In the King's Chamber is a sarcophagus, not closed but open—a Tomb not of the dead but of the risen. It is the place of Grand Orient, the "Gate of the Pure Spirits" which they alone can enter who have been cleansed in the Water of Life, and through union with the Divine One risen from the Tomb, have achieved the Path of Illumination.

In the building of the King's Chamber there is a place to be found—and thus a time recorded—which, both actually and symbolically, stands for "the restitution of all things" through the Christ Influence. It is a constructional point without which there could not rise those ascending spaces above the King's Chamber constituting the innermost, the loftiest, the most secret, and and most unknown of all the Hidden Places in the Pyramid, now could the whole be crowned by the gigantic triangle masonically expressing the Perfection of a Divine Trinity.

To tell you of that climax-point, would be to write another article, the story of what the latest Egyptologists are calling "The Displacement Factor in Great Pyramid Construction." It is another new light which has been found—an actual measurement which is proved by various applications to furnish a mathematical constant of a law of relativity. It forms the basis of a symbolism of spiritual uplift commencing with the date of the Crucifixion and shows that Christ, by His Displacement, gives the purchase price of mankind's redemption

and will effect, at the appointed time, the promised "restitution of all things" indicated by the Pyramid's expression of Divine Law.

A closing paragraph, presenting in general, the conclusions of the authors whose work we have been studying as to prophecy itself, and its interpretation : It is plain that the object of prophecy is not to disclose to man the events of history in a manner to be understood in detail of time, place, and circumstance, before these events do happen, but to forewarn and to give a general indication of guidance when the events begin to happen ; and, when the events have actually occurred, to show that they did happen as they were predicted to happen from the foreknowledge of God. We are told to "watch," to study the predictive indications ; it implies that we must not jump to conclusions concerning predictive data, that, whilst precisely correct, are utterly beyond our comprehension until they are completely demonstrated by their fulfilment. Therefore, divinely revealed prophecy is an enigma until history provides the exposition by its fulfilment. Such is the purpose of prophecy.

[From *The Messenger*, April 1927.]

III

A CALL TO THE AUSTRALIAN SECTION

[EXTRACTS FROM BISHOP ARUNDALE'S LETTER IN THE SUPPLEMENT TO THE THE AUSTRALIAN THEOSOPHIST OF APRIL 1927]

I am very anxious that the Australian Section of the Theosophical Society should realise that its work as a Section is more to set an example to the Theosophical world, in its own way, of what can, and ought to be done, even than to attend to its own personal requirements. I can conceive of certain Sections having the main duty of looking after their own affairs, and of influencing their own immediate surroundings. I can conceive of other Sections as having a world-wide duty in connection with a special aspect of world-growth. For example, I can, and do, conceive of the Indian Section of the Theosophical Society as primarily concerned with the outpouring of spiritual force through the whole world. However much the Indian Section must concern itself with its own affairs, as indeed it must, it must never lose sight of the greater mission—that of giving a true, and

a real India to the whole world. To the end of world service must India's Theosophical organization be planned, not forgetting home service, but remembering that India holds that which the whole world needs and that the Indian Section of the Theosophical Society exists to make a channel between the demand and the supply.

Again, I can, and do, conceive of a special world service to be rendered by the English, Scotch, Welsh, and Irish Sections jointly, with London as the dominant chakra, if I may use the expression, because of her peculiar place as the heart of the Empire. I feel that these four Sections have work to do together, primarily in the service of the Empire, secondarily in the service of the world as a whole. The exact nature of this work remains, perhaps, to be thought out, but I am quite clear that it is there to be done, and I am deeply impressed with its importance. But, as in the case of India and of Britain, Australia's home service is even less important than her world service. I believe that Australian Section, has, along a special line, to show how Theosophy may be applied to life in the outer world, to life's problems in all departments. I believe that, from another angle altogether, the American Section of the Theosophical Society has a similar duty, of which American members are doubtless aware, but the nature of which I shall only discover, I expect, when I visit their great country.

I see, for example, in our Theosophical Broadcasting Station and in "Advance! Australia" two signs of our Section grappling with the larger aspect of its work, for these two movements, whatever they may be able to do for Australia, are among those intended to indicate lines of activity which in course of time every Section will take up in its own way and along appropriate lines, lines quite different, perhaps, from those on which the Australian movements themselves are conducted. I see in our great Community of the Manor another aspect of Australia's world service, highly specialized, no doubt, but an activity which may well be reproduced in other Sections in modified form. Again, we are considering in Australia the question of forming a band which shall be composed entirely of Australians, which shall be under definite leadership, which shall work as one towards a carefully planned-out end.

Realizing so very keenly that Australia's own personal future depends largely upon her fitting into the Great Plan, I beg all my

fellow-members of the Australian Section on no account to lose sight of the large in the inevitable immersion of the small. I have often strongly urged upon our members the importance of thinking and planning even more for the Section as a whole than for their individual Lodges. Nothing is more destructive than the remarks: "I do not see how our Lodge is benefiting from such-and-such an activity. We obtain no direct gain from it." That is less the point than the question whether the Section *as a whole* benefits, and this in its turn is less the point than the question whether Australia benefits. Am I asking too much if I go one step further and say that even this is less the point than the question whether the Empire benefits, than the ultimate question of all—does the activity promote world brotherhood?

On no account must we be narrow. The Lodge or Centre viewpoint matters enormously less than the Section viewpoint, the Section viewpoint than the Australian viewpoint and so on. True, when we work in the smaller area we are working in the larger; but we must not forget that a piece of work more exclusive to the smaller area is less valuable, less potent, than a piece of work less exclusive to the smaller area, not affecting so definitely the smaller area, but generally affecting a far larger area.

Indeed, our various Lodges and Centres are primarily Australia's servants, and only secondarily the servants of their immediate surroundings. It is more important to fit into the general plan than to be a little plan on one's own. It is more important to subordinate one's personality than to exalt it. It is more important to look at life and work in the light of the Sun than in that fitful glimmer of a candle which generally distorts.

One particular example I should specially like Australia to set. In many parts of the world there is a tendency to antagonism, or at least absence of harmony, between movements each of which stands for brotherhood in its own way. The Theosophical Society, the Order of the Star in the East, the Liberal Catholic Church, the Bharata Samaj, Co-Masonry, various educational movements, to name a few, are working for brotherhood, tolerate no attacks on people's beliefs or convictions, inculcate reverence for pathways other than those on which they are specifically travelling, stand more, perhaps, for mutual goodwill even than for their own particular line of activity. Above all others, the Theosophical Society stands for goodwill pure and simple, and thus becomes the great Mother-movement of all movements which

work for goodwill and brotherhood through specific channels. Every member of the Theosophical Society, therefore, must be an ever-willing spring of goodwill under all circumstances. Clinging firmly to his own individual beliefs and opinion, at the same time he should rejoice—yes, I say *positively rejoice*—in beliefs and opinions which give to others the peace, the happiness, the feelings of goodwill and brotherliness which I hope his own give to him. It may be that these other beliefs and opinions do not help him at all; possibly hinder him, antagonize him. But the question is whether they help others. If they do, his business is to appreciate them and to learn to understand them. He must try to live in and for others far more than in and for himself.

I want Australia to set an example of mutual goodwill between these various movements and any other working for peace and goodwill. For myself, I regard many of these movements as part of one great Movement, and to work in one is to work in them all. They are complementary to each other, and together make the picture of the Plan complete. Sometimes people come to me and say they do not agree with such-and-such a movement, or they disapprove of it. One might reply that whether they agree or not, disapprove or not, does not much matter one way or the other since they, and the rest of us, know so very little when all is said and done. And what makes their views still more negligible is that their disagreement or disapproval is probably due to the fact that the opinions thus condemned do not fit in with their own, or that they are not able to understand them.

What does it matter whether I agree with this or that, whether I can understand this or that? What matters is whether “this or that” helps those who believe in it, whether it makes them more brotherly, more tolerant, more understanding. If it does, let us agree with it—for them, though not for ourselves. Let us approve of it—for them, though perhaps not for ourselves.

It is exceedingly important to realize that Theosophy is far more than the utmost each one of us can make of it. All that Theosophy is to any one of us is infinitely less than Theosophy really IS. Theosophy reduced to a single principle, Theosophy generalized for the understanding of the average human being, is expressed in the Theosophical Society and its supreme objective—Brotherhood. But Theosophy as a whole, Theosophy specialized, is infinitely more. Every movement striving for brotherhood is in essence a Theosophic movement, and Theosophists

must seek, and find, Theosophy far afield, in many movements not necessarily congenial to their individual temperaments, but none the less vital in the service of the world. Round the mother movement of the Theosophical Society clusters a little group of activities specially fostered by members of the Society as in their opinion particularly appropriate channels for Theosophy specialized. We have, for example, the Order of the Star in the East, the Hindu Bhârata Samâj, the Christian Liberal Catholic Church, Co-Masonry, and so on. Individual members of the Society need have no more concern with any of these than has the Theosophical Society officially. Membership of the Society is entirely, and must be kept rigidly, independent of these activities. Yet, because many brother Theosophists are deeply interested in one or more of them, it seems reasonable to say that most members will do well to look upon them with a kindly eye, however little these movements may appeal to them. I think the principle is that anything which inspires another to greater happiness, to a nobler life, must, because of the universal brotherhood, be of positively sympathetic interest to me. This little cluster of movements, because so many of our fellow-members are inspired by one or by another of them, must surely be the subject of kindly goodwill on the part of the rest of us. These movements are, so to speak, in the family, because many members of the family are deeply interested in them. So we do not allow our personal feelings to override the larger duty of not allowing them to stand in the way of encouraging others on their pathways, and, indeed, if we are big enough, of sharing with them the joys they experience. Are we spiritually grown enough to find happiness in the happiness of others as well as in our own individual sources? Let each of us ask himself this very important question.

Similarly, there are many other movements less closely associated, perhaps, with the interests of many members, yet none the less working nobly for brotherhood, and the object of interest to some of our members. These, too, should evoke our sympathetic interest, whatever our own personal attitude towards them may be. We must grow large-hearted lest we become small-minded.

We need never be afraid that the mother-movement will be swamped by these daughter-movements. She grows greater with every addition to her family. The Theosophical Society becomes more and more wonderful as we perceive how she towers above the increasing number of her dependents. Every addition only serves to offer additional testimony to the unique majesty of the supreme source.

The pride of our Society is not only in that Divine Wisdom of which it is the guardian, but also in every movement that reflects in any measure, however feebly, a ray of the Divine Wisdom. "These are my jewels," the Society may well exclaim as she views daughter-movements with which many of her members are associated, and in their stalwartness lies no little of the mother's glory, even though she has a marvellous glory all her own, independent of all jewels which may be set in it.

A considerable number of our members belong both to the Theosophical Society and to the Order of the Star in the East. But a critic may say: What about people who are members of one, but not of the other? They may not care to belong to it. But they will realize that it, too, works for goodwill along its own lines, and is a true friend to the movement to which they belong. So they will be glad to help their brethren on the way these brethren have chosen, thus making a gesture of tolerance and goodwill above all differences and distinctions. Personally, I call the Theosophical Society and the Order of the Star in the East mother and daughter, the mother having other daughters—among them the Liberal Catholic Church, Co-Masonry, the Bhârata Samâj, and much educational activity. My first duty is to the mother, but I owe it to the mother to see that her daughters are in reasonably comfortable circumstances, whoever they may be. I agree that these movements are not *de jure* daughters, but I think they are *de facto* daughters. I grant that the mother must stand alone in her great appeal to the world, alone and apart from her daughters. I grant, too, that some who belong to the mother-movement can feel no other allegiance whatsoever, and may thus wish that all help they personally can give shall be exclusive to the Theosophical Society. Very well, let their offerings be thus earmarked, and their directions will be scrupulously obeyed.

Theosophical Society is everything to me, and I know that she must never be overshadowed by any movement which, however wonderful and powerful, yet is subsidiary to our great Society. The Theosophical Society, *uber alles*, if I may be permitted the expression. But I rejoice in the fine family she is bringing up, that is gathering round her, each member with an individuality and duty of its own. I like to see occasional family reunions and occasional co-operation when opportunity or convenience offer. They must not be stiff and formal with each other, for after all, are they not dedicated to the same goal, however differently each approaches it?

Now, my Australian brethren, let us set an example of a wonderful spirit of harmony, co-operation, and goodwill between the various

movements which rejoice the hearts of our members. This is one great service we can render to the world. And let us also show that we fully realize the larger duties committed to our care, and do not allow the needs of the smaller to stand between us and our duty to the larger. I beg that each one of us firmly resolves to stand loyally and enthusiastically by the Section as a whole in the all-Australia work it has to do, in the example it has to set to the world. I even go so far as to ask for sacrifice in smaller issues for the sake of success in the larger. No smaller interests ever suffer when the larger needs are adequately met. If the Star has a share of your weekly offering, it is because the Star, too, stands for brotherhood, and for a specific fact of the Divine Wisdom which we study in Theosophy. If the "80 Years Young" Fund has a share of your weekly offering, it is because such an offering is a mark of your gratitude to the two greatest Theosophists living in the outer world, and to be grateful is to earn further power to serve.

Stand as one, I ask you, brethren, behind the great work placed in your hands, so that not only shall the Section and every part of it shine with new life, but the whole of our Theosophical world gain new stimulus and inspiration from the example we thus set. If our Australian Section can thus inspire the world, it need have no fear that its own interests are in danger of being neglected. That which we do for the world we do for ourselves, and the very fact that we work more for the world than for ourselves wins for us far greater individual progress than if we worked for ourselves alone. God wonderfully helps those who forget themselves in the service of others.

THE THEOSOPHICAL WORLD-UNIVERSITY

The intended foundation of The Theosophical World-University was announced by Dr. Annie Besant in August, 1925. The University is to be founded on a conception of Universal Brotherhood which not only includes international and inter-religious good-will, but also recognises the community of humanity with the super-human orders of life and with the sub-human kingdoms of nature.

The purpose of the University is to rear future generations of men and women of high attainment and of developed and disciplined powers, who will become the natural leaders of humanity on the path of evolution.

To attain this end the University will carry on its work in the spirit of religious devotion, adopting a positive neutrality to the various religions by giving each of them its place as a partial expression of the fundamental World-Religion.

The University will regulate all study towards the fulfilment of the spiritual needs of the student, and at the same time will educate the physical body as the instrument of the in-dwelling spirit. It will not seek for intellectual or other specialisation, but will strive to level up the whole nature of the student, and to culminate in such a balanced development of faculties and powers that the normal capacity of its students will exceed the specialised capacities of to-day, and will be capable, when circumstances require, of being focussed in special directions without deprivation in other directions.

In a sentence: The attitude of the Theosophical World-University is good comradeship; its quality, good character; its expression, good citizenship.

It will not seek authority or support from any source that would tend in any measure to divert it from its aim or detrimentally modify its method.

The first Rector of the University is Mrs. Annie Besant, D. L. (Benares Hindu University); and the first Pro-Rector, the Rt. Rev. G. S. Arundale, M. A., LL. B. (Cantab.), D. L. (National University, Madras),

Three centres of the University are to be established; that at Adyar, Madras, standing for the enunciation of eternal verities; that at Sydney, Australia, anticipating the relationship of such verities to the future; that at Huizen, Holland, applying them to the present. These will not be three separate Universities, but one University. Their common foundation is the Brahmagvidya, Divine Wisdom, Theosophy.

THE THEOSOPHICAL WORLD-UNIVERSITY ASSOCIATION

For the purpose of giving effect to the scheme thus summarised, The Theosophical World-University Association is being formed to cover the globe with a network of inter-related organisations, each working according to local circumstances for the furtherance of one object.

(Continued on page 182)

INDIAN SECTION

Statement of Income and Expenditure

	Receipts up to 31st March 1927.	Budgetted amount for 1926-27.	Balance.
A. BENARES PROPERTY:—			
(a) Rents	1020 0 0	8400 0 0	7380 0
(b) Garden receipts ...	295 4 0	250 0 0	
B. DUES AND FEES:—			
I. (a) Lodge members dues	7461 14 0	11500 0 0	4038 2
(b) Unattached members dues	579 8 0	1200 0 0	620 8
(c) Commuted dues ...	562 8 0	750 0 0	187 8
II. Entrance Fees	1089 14 0	1250 0 0	160 2
C. OTHER SOURCES:—			
1. Interest	53 11 2	150 0 0	96 4
2. Theosophy in India :—			
(a) Subscription and Sale	7 8 0	30 0 0	22 8
(b) Advertisements ...	34 4 0		
3. Miscellaneous ...	8 9 2	100 0 0	91 6
D. DONATIONS :—			
(a) General	135 4 0		
(b) Improvements Fund ...	640 0 0		
(c) Deficit Fund ...	25 0 0		
E. ADJUSTMENT ITEMS :—			
1. President's Birthday Fund	594 0 0		
2. Public Purposes Fund	222 3 0		
3. Education Fund	586 14 0		
4. Octogenarian Fund	131 15 4		
5. Temple Fund	1727 0 10		
6. Hyderabad Deccan Fund	61 2 3		
7. Vice-Presidents Travelling Fund	30 0 0		
8. Provident Fund	44 4 0		
9. Suspense a/c	196 4 0		
10. E. S. Deposit	18 0 0		
11. Other Deposits	50 0 0		
12. Imperial Bank	13884 13 0		
13. Benares Bank	730 2 0		
	30189 14 9		
Previous Balance ...	1924 4 6		

THEOSOPHICAL SOCIETY

for six months ending 31st March, 1927.

	Expenditure up to 31st March, 1927.	Budgeted amount for 1926-27.	Balance.
A. BENARES PROPERTY :—			
I Rents, Rates and Taxes	336 15 11	1200 0 0	864 0 0
II. Building, Repairs & Furniture	2423 15 11	2200 0 0	
III. Garden Establishment :—			
(a) Servants ...	375 1 6	960 0 0	584 14 6
(b) Irrigation ...	89 4 0	800 0 0	710 12 0
(c) Irrigation Pump ...	1274 5 6		
(d) Other expenditure ...	14 15 9	150 0 0	135 0 3
(e) Servants Clothes ...	129 4 6	125 0 0	
IV. Miscellaneous :—			
(a) Lighting ...	198 13 0	400 0 0	201 3 0
(b) Choukidars and Sweepers	366 12 6	860 0 0	493 3 6
B. OFFICE EXPENSES, PROPAGANDA ETC :—			
I. Office :—			
(a) Estab. { Headquarters Adyar }	1270 0 0 200 2 0	3900 0 0	2429 14 0
(b) Servants ...	130 0 0	200 0 0	70 0 0
(c) Printing, Stationery and Stamps ...	413 1 0	1800 0 0	1386 15 0
(d) Servants Clothes ...	28 1 6	25 0 0	
(e) Furniture ...	36 15 0	200 0 0	163 1 0
II. Propaganda :			
(a) Lecturer's Salaries ...	1175 0 0	2700 0 0	1525 0 0
(b) „ Travelling allowance	438 13 0	1200 0 0	761 3 0
(c) Theosophy in India print.	208 0 0	3000 0 0	2492 0 0
(d) „ Postage	300 0 0		
(e) Vernacular Propaganda	64 8 0		
III. Indian Section Library	17 13 0	200 0 0	182 3 0
C. OTHER EXPENSES :—			
(a) Convention ...	2664 14 9	3500 0 0	835 1 3
(b) Miscellaneous ...	89 8 7	500 0 0	410 7 5
(c) Auditors Fees ...	100 0 0	100 0 0	
D. ADJUSTMENT ITEMS :—			
1. Advances ...	372 13 0		
2. Deposits ...	1336 2 0		
3. Mrs. Padmabai's a/c	412 1 0		
4. Masonic a/c	714 10 6		
5. Imperial Bank	14417 15 8		
6. Benares Bank	705 14 8		
7. Postal Bank	44 4 6		
8. Provident Fund	14 2 0		
	30363 4 10		
Cash on hand	1750 14 5		

(Continued from p. 179)

At a meeting held at Adyar on January 25, 1927, Bishop Arundale announced the formation of the Indian Section of the Association and the appointment of Dr. James H. Cousins as its Organising Secretary.

The work of the Association is to act as foster-parent to the University, as its exponent and advocate in the outer world, and as the gatherer of means for its location, equipment and work.

The development of its academical organisation will in due time be communicated to all concerned. Meanwhile there is much to be done to spread the idea of the University. For this purpose printed matter must be scattered far and wide. This costs money. Building and equipment funds must be built up. The Brahmagridya Ashrama at Adyar, which is the working nucleus of the University in India, and will take its place in the University organisation as its post-graduate department, needs adequate accommodation and equipment for its rapidly growing work and for the housing of students from all parts of the world.

An appeal is therefore made to all who feel the call of the future in education to enrol themselves as members of the Theosophical World-University Association without delay, to find others who will do the same, to keep in touch with headquarters and spread the publications of the Association as they appear. These publications will be sent to each member of the Association when ready. Their readiness depends on the promptness and generosity of the response of those who can in this particular way serve the cause of humanity.

For facility in filing it is requested that application for Membership be made on the enclosed form. The minimum annual subscription is four rupees.

Adyar, Madras
February 17, 1927

JAMES H. COUSINS,
Organising Secretary,
Theosophical World-University Association (India).

APPLICATION FOR MEMBERSHIP

I desire to be enrolled as a Member of the Theosophical World-University Association (India).

I send you by.....a sum of..... rupees to be utilised as follows: (a) Donation towards Building Funds.....; (b) Donation towards preliminary office expenses.....; (c) Annual Subscription..... (minimum four rupees.)

Name.....

Address.....

.....

Date.....

To

DR. J. H. COUSINS. Adyar, Madras.

ACTIVITIES

Amritsar T. S. Lodge. The Amritsar Lodge celebrated the White Lotus Day on the 7th and 8th May, when Prof. H. C. Kumar gave two public lectures illustrated with lantern slides, at the Temperance Hall on "The Home of the Theosophical Society, Adyar, Madras," and "Madame Blavatsky and other celebrities of the Theosophical Society."

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Srinagar T. S. Lodge. The Lodge celebrated the White Lotus Day, the Vaisak Day and Krishnaji's birth-day. Dr. and Mrs. Cousins who are at present in Kashmir, were able to attend and take part in the meetings.

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Reports have been received from the following Lodges of the White Lotus Day celebrations:—Patiala, Etawah, Krishnagar, Sangli, Comilla, Laheria Sarai, Jammu, Hyderabad Deccan, Bhagalpur, Sivaganga and Madura.

REVIEWS

Tara—A monthly journal in Hindi devoted to the proclamation of the Coming of the World Teacher. Published from Etawah.

Surya Narayan Agrawal, B.A., of Etawah, has done well to launch this new journalistic venture of 4 pages of well printed and well written Hindi. There was a need for such a paper to supplement the work of the *Yugapraveshā* which caters more for a select circle of readers than serving the purpose of popular propaganda. The price annas six per month is within the reach of all and we trust it will have a wide circulation. As each number is always complete in itself, Lodges and members eager to do propaganda among Hindi knowing people, could buy it in lots (at even cheaper rate) and distribute it freely among the people. We are sure the Editor will see to it that the subject matter and language will always suit the needs of the average intelligensia though not necessarily learned Scholars.

Indian Tales of Love and Beauty.—By Josephine Ransom. (Theosophical Publishing House, Adyar, Madras).

Mrs. Ransom has made a valuable addition to the growing literature on the ideals of ancient Indian womanhood. It is very often

doubted whether women were really ever allowed to make any contribution to our national problems and there has been a feeling that too much is read in the past about the status of Indian women. This book gives in a clear and lucid way how the great women of the past moulded the national life of India.

The stories show us different types of ancient Indian womanhood such as that of devotion typified by Mirabai and Sanghmitta, and that of bravery typified by Ahilyabai, the great Maratha queen. Most of the women are household names throughout India, but we should like to make a special mention of Sanghmitta, as very little is known about her. She was the daughter of the great King Asoka, who sent her to Ceylon to ordain the princesses as priestesses. Mrs. Ransom says in the preface "The incidents that surrounded the youth of the priestess Sanghmitta are told at length in order to give some idea of the fervour for Buddhism which helped to make the famous priestess what she was". We should however like to strike a note of warning, as there is a tendency in India at present to gloat over our glorious past and forget its relation to the crying needs of the present. These stories should, on the other hand, inspire the women of the present and help to build among them more of the spirit that is so badly needed in our country today.

We cannot however refrain from referring to the last chapter of the book called 'A Modern Incident'. Unlike other stories which represent a type of an ideal, this one is without any definite lesson or message, nor does it represent the true spirit of Faith on which the Indian woman took her stand. It has nothing of the intensity of Savitri nor the emotion of Padmini. In spite of this, the book is interesting and educative and is a valuable companion to the growing young women in our Indian schools and colleges. The very fact that another edition has been dismanned by the reading public is in itself a proof that it has been appreciated as it deserves to be. As pointed out by Dr. Besant in the Preface "No land has given to humanity sweeter and stronger types of womanhood than has the land of Ind and to tell of the women of the past is to inspire the women of the present, and to shape the women of the future. That this little book may bring knowledge to the West and inspiration to the East is the hope of its writer's friend."

A. W.



सत्यान्नास्ति परोधर्मः ।

Vol. XXIV. }

JULY-AUGUST 1927.

{ No. 7 & 8.

With the Coming of the World-Teacher, the invocation addressed to Him is no longer suitable. So the following has been written and has been accepted.

“O Master of the Great White Lodge, Lord and Life of all religions ! we joyfully welcome Thy manifestation in our world, and pray that Thy Power and Thy Beauty may shine forth over the earth. Open our eyes that we may know Thee ; purify our hearts that we may love Thee ; be born within us that we may recognise Thee without us ; strengthen us to spread Thy Gospel of Happiness, that the weary Nations may enter Thy Kingdom, and righteousness and peace may flow forth over Thy world.”

A, B.

NOTES.

Bishop Arundale and his wife paid a flying visit to India, arriving at Bombay on the 8th July and leaving again for Europe on the 30th. Dr. Arundale was sent by our President to settle many an urgent detail of her work in India, which owing to her pressing engagements in other parts of the world and her long absence from this country, needed looking after.

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At a meeting addressed to the combined T. S. Lodges in Bombay, Dr. Arundale rightly pointed out the need of our Indian members taking upon their shoulders the responsibility of the wonderful work organised by our President in India during the last 35 years. He particularly emphasised the need of our maintaining at a high level of efficiency her educational work and the weekly '*New India*'. Efficiency can only be made possible by better organisation, and organisation means workers and money. Dr. Arundale in his "Message to the Indian Theosophists" which we publish in this issue, has appealed to us in his own characteristic manner to make a special effort this year, when our great President will attain the ripe old age of eighty, to raise at least Rs. 50,000/- for the 'Public Purposes Fund' to enable her to keep alive the various useful activities of the T. S. in India.

The effort to raise money is not to be fitful and spasmodic in its nature, or only confined to the year 1927. We hope it will be continued with still greater vigour in the succeeding years. Let the year 1927, when our 'Mother' completes the venerable age of eighty, prove to be the year when her Indian children make a definite resolve to act like grown-up men, conscious of their solemn responsibilities and determined to do their part nobly and well. Must we always walk on crutches ; must we always prove a drag on the energy of our dear President, phenomenal though her energies undoubtedly are ? Let the Indian Section now answer that question seriously.

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It is true, appeals for funds have of late been made for so many useful lines of activities. It is a hopeful sign of growing life and vitality, and indicates an eager desire on the part of our members to co-operate with forces that act towards progress. But there is also a

lurking danger in our aiming to achieve too much at a time. We are almost certain to court failure if we go on dividing our resources in an amazing variety of pursuits, however attractive and desirable. We should undoubtedly avoid becoming fossilised, we should certainly keep ourselves receptive of new ideas and constantly try to grow bigger in our capacity to work and to undergo sacrifices. But let us not forget the important fact that if we simply run after the new and the latest, and throw the solemn trust of maintaining useful activities, partially built up so far by patient toil and sacrifice, back on the hands of our President to be looked after by her as best she can—then, in truth, we only reveal our childish nature which cannot yet seriously fix its attention on anything but will always feel attracted by new objects and dazzling colours. Frankly, it does not by any means show an *increased* capacity for work or sacrifice in ourselves, although we may feel a kind of self-satisfaction by leading ourselves into that comfortable belief. There is a tendency to feel that by rushing to the newest and the latest we are helping our President and other leaders in organising the Great Work of the Future. Within reasonable limits there is nothing to find fault with the desire to help her in any new line of activity that she may find necessary to start. But we fail to realise that to the extent we neglect the old lines of work and leave their care to the President we are really proving a drag on her. Must not commonsense and a sense of loyalty to the Masters, and our undoubted love and devotion towards her, point out the only course that is right, viz. that as we get better trained and disciplined under her remarkable leadership we should relieve her of the burden of as many responsibilities as we can by offering to take them upon ourselves? Shall we do it?

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India has two great centres of Theosophical life, Adyar and Benares. There are minor centres also springing up. But it is mainly through our schools and colleges established by the T. S. and run on Theosophical lines that the spiritual force is distributed all over the country. The part played by the C. H. C. in the earlier days, and by the Theosophical Schools founded later, in the spiritualising of India's life is very significant. Since 1898, i. e. for nearly 30 years, our President has borne the main burden of the educational work upon her own shoulders. This is intended in no way to minimise

the generous help which many members of the T. S. have given to our great President. The time has come when we should definitely release our great Leader from that burden. She has attained a great age, and though she seems to gain rather than lose her energy and vitality, yet one must make some allowance for the limitations of the human body. Even apart from this, she has taken enormous responsibilities upon herself which must involve a certain withdrawal from purely local and even national activities. We in India have had the unique privilege of more than 35 years of tireless activity and service on her part. There is only one way in which we can express our gratitude, and that is to make her feel that she can trust her people, that she can rely upon us to carry on our own work. We can truly claim that we have never failed in our personal loyalty to her. We have ever stood by her and we shall ever stand by her and follow her. We have been often accused of blindly following her. That is but the measure of our unwavering trust and confidence in her, of our intuitive perception of her greatness. But there is yet another step towards perfect loyalty, and that is being able to do without her. It is great to be able to follow her, but it is even greater to carry out her will without her and release her energies for other greater work.

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A plan has already been suggested by our brother Yadunandan Prasad of Madras for raising the money that is required for the running of the educational institutions started under the auspices of the Theosophical Educational Trust in India. We feel that it is necessary that the members of the T.S. should realise that this should be the first charge upon their generosity. There are many members of the T.S. who are not yet aware of the way in which our schools have been run; and because of the apparent ease and smoothness with which our educational machinery has run all these years, both the public and even many members of the T. S. have begun to believe that our institutions do not stand in need of public support. And why—because we feel there is always the generous President to fall back upon. This is a state of things which ought never to exist. A vigorous effort must be made to get as many people as possible to subscribe Rs. 50 a year. The T. E. T. Fund can be easily amalgamated with the Public Purposes Fund. We ought to be able to announce to our President that on her birthday India

is able to shoulder her own responsibilities with regard to every department of her Theosophical work. Let us, brothers, therefore make a vigorous effort in every Lodge of the Theosophical Society to make our President's work in India a lasting and permanent thing.

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Letters from Ommen tell us of the wonderful change that has been coming over Krishnaji. There is beauty and marvellous dignity which at times clearly mark the presence of one who is the embodiment of perfect Compassion and Wisdom. All his utterances are clothed in exquisite language, and all those who are privileged to come in contact with him find their lives transformed. He will very soon be amongst us, and we shall have the great privilege of welcoming through him the Teacher for whose advent we have been preparing all these years. He is expected to arrive with our President on the 26th of October. We hope that India will be able to recognise the Teacher and that her people always sensitive to Higher influences will give Him the welcome which is His due.

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With the Coming of the Teacher amongst men, and with the consequent intensification of life in all its aspects, there must be many a stirring up of the weaknesses of human nature in practically every great centre of activity. We have, therefore, the duty first of all of being absolutely rigid where our weaknesses are concerned, resolutely following our own ideal, and keeping unstained the trust which our President has reposed in us. On the other hand, it is even more a sacred duty to follow the example of the Great Brethren of Humanity, the Lords of Compassion, Who never condemn and Who never judge except to help and to save. There are troubles and difficulties which are more or less the special accompaniment of periods of great spiritual awakening. Our time is in no way an exception to this. We are on the eve of a new revelation, a new interpretation of human life, and it is inevitable that during the period of transition from the old to the new many a belief and many a convention will have to be thrown into the melting pot. Unless our minds are keen and alert, unless they are illuminated by intuition, we shall find it extremely difficult to shape ourselves according to the new standards which the Teacher will place before us. For over 17 years now our President and her colleagues have constantly reiterated the necessity of keeping our minds ever open. The work of arduous preparation is now rapidly coming to a close, for

the Teacher is amongst us, and those who have eyes to see have already seen, and those who have ears to hear have listened to the message. What that message is in its fullness no one as yet can tell. But just as in the days of His ministry in Palestine, purification and repentance were considered essential to the understanding of His Gospel, so this time a great love which admits of no spirit of exclusiveness, a feeling of friendliness and brotherhood which pardons all because it understands, these appear to be the keynotes of the dawning age. We must cultivate in ourselves this power of understanding. Not by condemnation of evil is evil to be removed, but only perfect charity of which St. Paul wrote so beautifully will reveal to us the manner of its removal. There is only one cure for all the evil of this age. It is the application of the Law of Love and Brotherhood, and the Great Teacher has come to reveal to us the wondrous transforming power of a perfect love. Much has been written about it in the past, but we shall see its perfect embodiment in the Great Teacher, and, when we have seen Him not with our physical eyes only but with a direct perception of purified spiritual vision, we shall have revealed to us the secret of Happiness.

We invite the attention of our T. S. Members and all Lodge Secretaries and officers of the Indian Section to a note prepared by the Assistant General Secretary, Mr. M. B. Wagle, headed 'Business with the Indian Section'. If the suggestions made therein are followed in transacting business, it will save our Lodge Secretaries and our officers a lot of unnecessary correspondence, delay and confusion. The office of the Indian Section will be glad to receive any further practical suggestions which will help to expedite business, economise time and labour and to avoid mistakes.

Our congratulations to the new Federation Secretary for Central India and Rajputana, Mrs. A. L. Huidekoper, on the very business-like manner in which she has taken up the duties of her office and planned her work. It is a happy idea to start a Federation Bulletin. A number of typewritten copies are duplicated and despatched to the Lodges every month. The Bulletin is the "organ of communication between the Federation Secretary and the Lodges and members of the

Federation area." 'From the Crow's Nest' contains useful hints and information for members and Lodges, and the 'Children's Corner' supplies a happy link with young boys and girls. The Bulletin also contains interesting reports from various Lodges of their respective activities. We commend this line of activity to other Federation Secretaries, particularly in the North in those areas where there are no Federation Magazines, and invite their attention to a letter from Mrs. Huidekoper published in this issue.

A MESSAGE TO INDIAN THEOSOPHISTS

FROM DR. G. S. ARUNDALE

Dear Brethren,

I hope you are all beginning to plan a very special celebration on October 1st next of our President's 80th birthday. It falls on a Saturday, so I would venture to suggest on this special occasion a two days festival.

Above all, the celebration must be characterised by gladness and rejoicing. You must all make up your minds to be specially happy on October 1st, radiating good will on everyone and on everything. Let all things share in your rejoicing, not merely human beings, but the animals, the trees and the flowers, and the sacred soil of India. What can you do to share your happiness? Each member without exception should ask himself or herself this question, and be ready with some practical activity on the Day itself. Of course, you will make a special point of extending a little kindness to the poor and suffering, or at any rate to some of them, IN HER NAME. Already this is done by many. Perhaps it could be done on a larger scale on this unique occasion. We must make as many as possible of our more unfortunate brethren begin to know our President through the brotherhood we extend to them in her name. It is more the duty of the Theosophical Society, if I may say so without irreverence, to proclaim and practise brotherhood with the unfortunate, with the unhappy, with the lowly, even than with the Elder Brethren of our race. The latter we are to acknowledge. The former urgently needs emphasis.

And now how are you going to spend Saturday and Sunday? What are you going to do, so that in the future you will look back upon October 1st and 2nd, 1927, as two of the happiest days of your lives? An informal social gathering for members and friends who admire our President? Special prayers of all religions on the mornings of the 1st and 2nd? The feeding of the poor on each day? Special entertainments for children? Special food for every animal in your service, and special leisure, too? A very special cleansing of your house or flat or rooms, and of the Lodge premises, so that they may be worthy of the celebration? A deliberate visit to any with whom you may not be on very friendly terms, or with whom you may be at variance, and the renewal of brotherhood and goodwill IN HER NAME? A public gathering to commemorate her services to India and to the world, and a gathering of members and friends to celebrate her birthday more intimately? A special celebration in your own home? Here are some ideas which you may consider, but you know best what you can do. But plan from now and send to the General Secretary any special suggestions so that others may share them and utilise them.

One special duty, however, I would beg you to fulfil. The President needs every year at least Rs. 50,000 for Indian work apart from political activity. In 1923 the Indian Section through collections gave her almost the whole of this sum. But since that year, as before it, she has had to find the money as she could—*without any or with only little help from the Section*. It is indeed becoming increasingly difficult for her, as I happen to know, to raise this sum year after year. Will you not lift from her shoulders this great anxiety and burden by organising once again the Theosophical Public Purposes Fund so that year by year Rs. 50,000 is placed at her disposal? Where there is the will there will be found the way. Could the Indian Section not present our beloved President with this sum every year at the Annual Convention? And could you not this year take advantage of October 1st, of her eightieth birthday, to make a collection worthy of your gratitude to her, sending it to the Hon. Treasurer, T. S. Public Purposes Fund, Adyar, Madras, to be kept for presentation to her at the time of the Convention. If each of our 400 Lodges collect on an average Rs. 125, the half lakh would at once be forthcoming. Some can give much more. Some can give less. But all can make a real sacrifice, which in fact is no sacrifice but a wonderful joy.

Brethren, plan your programmes, start your collections, even from now; and let your celebration of our President's Eightieth birthday be absolutely unique.

Will every gathering send a telegram to Dr. Besant at Adyar? She only reaches India about the third week of October, but when she reaches home she will rejoice at the innumerable messages of reverence and affection.

Fraternally,
GEORGE S. ARUNDALE.

THE LARGER VISION OF THEOSOPHY*

BROTHERS !—That one word contains for us the secret of the power of Theosophy. For when we are brothers to all that live, we worship the One Life, and, without the recognition of the One Life, we shall always fall short of the realisation of our hopes and dreams.

Our work, as Theosophists, is to intensify the natural bonds of Brotherhood. We are brothers within the family; we must make the community and the race our brothers. Man and man quickly feel as brothers; we must make the animals and the plants our brothers too. We must proceed with Brotherhood into other fields also. We must feel brothers to all the sciences, the arts and the philosophies.

In the fifty-two years of our work as Theosophists, we have learnt to be brothers towards all religions and sects. No Theosophist disputes about religion; he respects every form of creed. He does not necessarily profess them all; he worships at his own particular shrine. But he does not consider his shrine as the only one which God consecrates, and, if he is a wise Theosophist, he will never forget that God has no preferences among the shrines which His children erect to Him. But we Theosophists are still a little limited; we think we have everything we need in our Theosophical books, and forget to look into those other volumes of the *Secret Doctrine* which are the sciences, the arts, and the philosophies. Sometimes our Theosophists are very superior, like the member who said concerning

* Opening Address at the first session of the Convention of the T. S. in France, Paris, April 23rd, 1927.

Art, "What do we want Art for? Haven't we got everything in Theosophy?"

What we call Theosophy has two aspects ; it is a body of ideas, and it is an ethical life for every day. But life and idea interact, and the nobler is the life, the deeper are the ideas. But also, because of this interaction, the wider is the *range* of ideas, the more *powerful* is the life. Theosophists vary in their effectiveness, not only according to the purity or impurity of their hearts, but according to the largeness or narrowness of their minds. We must not only be good, but also good at our work. Much of our efficiency to change the modern world to-day depends on the number of interests we have in that world.

There are especially two departments in the modern world which can bring to Theosophists a great deal of Theosophy. I refer to modern science and to art. We may have, in our Theosophical ideas of what is the Plan of Evolution, a general recognition of the value of science and art ; but it is too general. We need to know more positively the main facts of science, and what artists are trying to achieve.

The Hierarchy that governs the world is aiming to bring about a profound change in all nations. It is to bring about in each nation an atmosphere of philosophic inquiry, such as characterised Greece in the age of Pericles. Then, every man and woman who was a "citizen of Athens" was a practical philosopher, because his mind was open not only to the religion of the day, but also to its arts and sciences. The Greek loved the drama, the dance, sculpture, painting, singing ; he revelled in the disputes of the rival philosophies which asked for his patronage. He threw himself vigorously into the life of the state, and accepted as his duty the sacrifice of his life for his city on the battlefield. Just as the citizen of the little city of Athens was a philosopher, so must the "World Citizen" of our modern civilisation be also a philosopher.

I know that the idea "World Citizenship" is not accepted in every country. In many countries, patriotism still has narrow connotations. But nevertheless, the number of those who dream of an international world is steadily increasing. These are the World Citizens who will dominate all the policies of nations in the future. But if they are to build a happier world, they must first be philosophers. The Plan of the Great Hierarchy is to make these World Citizens philosophers, by means of Theosophy.

Our band of 43,000 Theosophists in the world is only a vanguard ; millions will come after us. But just because we are indeed the pioneers, we must have a large vision. We must profess keenly an intellectual brotherhood with all the sciences and the arts. Never mind if, being intensely religious, science and art do not appeal to you. Even if you cannot be emotionally enthusiastic about them, you must be intellectually brotherly and sympathetic to them. Just as we have intensified our intellectual sense of the brotherhood of all faiths, we must build up a warm sense of the brotherhood towards scientific knowledge in every manifestation of the arts. Personally I detest vivisection, and I consider jazz ugly ; but that does not blind me to the fact that the more I know of science and appreciate art the better Theosophist I become, both in thought and in action. Our spiritual unfoldment proceeds *pari passu* with the measure of our acceptance of life. If we accept only the religious aspect of life, or only its scientific or artistic, we shall grow inharmoniously ; there will always be a lack of beauty in our character. We must learn to accept *every* phase of life, and be ready to learn its mysteries.

It is not easy to be a great Theosophist. It means a continued struggle, not only for purity, but also for intellectual alertness. But that is the only way to know the greatness of Theosophy. Inquiring and working, thinking and feeling, viewing and accepting the world's good and bad, and his own happiness and pain, as the material with which to build his spiritual mansion, the Theosophist will slowly grow in his sense of Brotherhood. Then he will be a brother not only to the religions, but to the sciences and the arts and the philosophies.

We solve the mystery of our hidden self not only by meditation, but also by examining intellectually the vast world around us. This outer universe of Maya or illusion is still the mirror where we see the face of our Monad. The Theosophist who seeks his Atma must seek it not only within himself, but also without. That is why I plead for a larger conception of Theosophy and Brotherhood. Brother to all men, brother to all the sciences, brother to all the arts—this ideal is the only Brotherhood worthy of a philosopher of the Ancient Wisdom.

THEOSOPHISTS FIRST*

Our work as members of the Theosophical Society concerns not only the present, but also the future of the Society. We must pass on to the next generation of workers a Society, stronger than we received it, and broader in spirit than when we entered it. Therefore we must keep clearly distinct in our minds the distinction between Theosophy as an inclusive universal philosophy, and the various *aspects* of Theosophy which are the religions and philosophies.

One result of becoming a Theosophist is the release in us of new power. Our hearts and minds become vitalised, and we feel we must throw ourselves into various lines of activity. Unless a Theosophist is active in some reform, he scarcely deserves the name of Theosophist. A contemplative Theosophist is a contradiction in terms; for as said in Palestine, the Wisdom "mightily and sweetly *ordereth* all things," and once Theosophy is really understood, the Theosophist feels so profoundly his Brotherhood with all that live that he is compelled to work for that Brotherhood.

As the Theosophist works, there is just a danger that he will cease to be a Theosophist, and become merely the apostle of some particular type of activity. I do not mean that he will leave the Society, or be less loyal to it; but he will be apt, unless he guards himself, to become fanatical along his special interests, and so lose the large vision of Theosophy.

In the course of the Society's expansion, members have learnt to apply Theosophy in various specialised movements to help the world. Just now we have many types of activity, as in the Order of Service, activities for Education, to proclaim the ideals of the Star, to spread Co-Masonry, to build up Bhārata Samāj worship in Hinduism and Liberal Catholic worship in Christianity, and others I need not mention. The Society gives its benediction to all work which is for Brotherhood, while not identifying itself exclusively with any one of these types of activity.

Now, I have found that some members are apt, just because of their intense dedication to some particular form of work, to become fanatical about it. They bless Theosophy for having brought them to

* Closing Address at the last session of the Convention of the T. S. in France, Paris, April 25th, 1927

their reformed Hinduism or Christianity, or to the Star, or to whatever is the work which has revolutionised their lives. But they are apt to turn their backs on Theosophy, because they are finding their salvation along their particular line. That is where fanaticism begins.

It is the continued study of the philosophy of Theosophy, and the work to upbuild the Society as an international organisation, which are the cure for fanaticism of every kind. For it is possible to be a devoted worker for the Star, or Masonry, or the Liberal Catholic Church, or for animals, and yet not be narrow in vision. In fact, it is only by steadily fostering one's interest in the work of the T. S. Lodge in which one is a member that one retains a balance, though one works especially along one particular line.

Some members think that the work of Theosophy is over for them, because they have found their salvation in a line of work. The work of Theosophy is never over. That work must always make their vision steadily larger. The larger is the vision, the more effective is the work.

We must guard ourselves against two kinds of fanaticism. One I have dealt with, that of the specialised worker who becomes slowly more and more tepid towards his Theosophical Lodge, and to the Society as a whole. The second kind of fanaticism is that which tries to narrow the conception of Theosophy. It is just as fanatical to say that members of the Society must not say this or that, or work along this or that line, because they are "compromising the Society." The Society is never compromised, unless something is done in the name of the Society, and in the requisite official manner. Members can never compromise the Society when acting in their private capacity as members. The Society assures to each member his right of action and of expression, within the limits of courtesy and good breeding.

It is also pure fanaticism to proclaim that the only place in which Theosophy can be properly found is in the works of this or that writer. Even the Letters of the Masters and H.P.B.'s *Secret Doctrine* can contain only a part of Theosophy. How otherwise can it be? If Theosophy is the philosophy of all facts, then in an evolving universe we cannot have the totality of Theosophy in any particular epoch. If the universe changes, then Theosophy as a Wisdom must grow with it. Theosophy is a growing science, just like modern science. And just as modern science grows by the work of each generation of

scientists, so will Theosophy grow with the discoveries of each generation of Theosophical writers, mystics and philanthropists. To try to erect "authorities" in Theosophy, and to establish a kind of *Index Expurgatorius* by proclaiming that only such and such writers are the true fount of Theosophy, is the old fanaticism of the creeds under a new guise.

The cure for all these evils of fanaticism is a repeated study of Theosophy, and a continued work to develop the international Society. For Theosophy is as a sanatorium for sick souls. Souls sick with the maladies of religious or scientific bigotry, or of artistic or philosophic aridness, find in Theosophy the pure air of a bracing region where the Spirit broods over all activities, religious or scientific, artistic or philosophic, individualistic or philanthropic.

Theosophy does indeed send us forth to work, in this or that field where work is most needed, and where work is most congenial to us. But when so working, we must remember that first and foremost we are Theosophists, and then, in the name of the Divine Wisdom and a Perfection of Humanity, specialised workers for the Star, or for the L.C.C., or for Education, or for whatever are the ideals of the new era which come to us through Theosophy.

So, my Brothers, let our aim be to strengthen the Society by keeping it broad, and by preventing every form of narrowness and bigotry. So shall we pass on, stronger than ever, to coming generations of workers, an organisation that already has been a Saviour of Humanity.

C. JINARÂJADÂSA.

OCULT TRUTHS IN PRACTICAL LIFE.

As students of Theosophy we have the privilege of learning occult truths both from books and from the lives of our leaders. When we read such books as "The Hidden Side of things", "Man Visible and Invisible" "Thought Forms" etc, we are at once face to face with marvellous truths that enliven our hearts and illumine our minds in a wonderful way, but the full value of the occult truths dealt with in those books can only be seen when we live them in our daily

practical life. Most of us are, like a blade of grass, drifting in the stream of theories, and do not pay requisite heed to the practical application of those theories. In fact, we are quite callous to the occult side of things which require more than mere intellectual attention, and are more or less afraid of daring into realms now unknown but not unknowable nor forbidden. The pleasures of the flesh, of the emotions and of the intellect exercise such an enthralling interest over our being that we feel disinclined to probe into the unknown realities of life. Thus it is that we have become mere theorists unable to convince others of the truths we repeat or profess to understand. But now we are in times of swift transition, and no theoretical knowledge of the occult truths can stand in good stead unless we add to it direct touches of intuitions brought out through practical living.

As often pointed out, Occultism is a system of science, and we have to experiment with it instead of merely being content with its theories. Fortunately we have some who have gone ahead of us and opened the door of experimentation for our entry and further march. We are not only profited by their experiments but are facilitated in our work by the results they have so far achieved. As we have learnt to confide in them and in their work, there need be no hesitancy on our part to follow their footsteps, and note and compare the results obtained in our experiments with theirs.

The occult truths that our Leaders have succeeded in living are, indeed, a sure guarantee for us, and what we have to do is to dare live a life which carries us on to the other side of the ephemeral into the eternal realities. The truths we read are verified in the course of our life, although at first sacrifices of all kinds are to be gone through.

Take for instance the vital truth that man is not the body, nor the emotions, nor the mind, but a living fragment of God wielding the three well-known powers Will, Wisdom and Activity manifesting through his physical, astral and mental bodies respectively as action, desire and intellect. This idea at once gives to us a new aspect of life making us a 'real power' which is out for achieving its strength in matter of various kinds. The impotence to which we have become accustomed as a result of our identification with the bodies is got over, and we feel as though we have really grown in strength by the practice of this truth. But the life involved in the process of practising this is by no means smooth sailing. The body revolts and

imposes its demands on us—their Dweller—and very often we fall into its trap as a matter of course. The emotions, similarly, impose their moods upon us and we unwittingly fall a prey to them. Likewise, the thoughts acquired through a long course of material life easily trap us and we identify ourselves with the mental body. If we have to transcend this identification of bodies we have to subject ourselves to watchfulness and scrutiny such as we had not experienced before. This necessarily involves suffering for the bodies to a more or less extent, but a real achievement to the *Soul*. The work is not easy, but persistence and enthusiasm are required in a great measure. Though this is the first and the fundamental truth, we can only achieve it, perhaps, after all the rest are fairly acquired. The consciousness that we are “Souls” living in bodies paves the way for the realisation of other truths, but in the extraordinary life of the occultist, the reaching to that state seems to follow rather than precede the other. It may, perhaps, be more accurate to say that they go together simultaneously. Whatever may be the order in which the truths are realised, we can be fairly certain that the tendency of the *Soul* being an instinctive rush towards the realisation of the ideal of brotherhood, our actions, feelings and thoughts should be prompted by this idea of brotherhood. As we begin to feel the sense of brotherhood in the ant. in the grass, in the animal, in the man and in an angel, we open the gates of our soul, through which the Divine influence flows to irrigate the fertile soil all round. The soil is really fertile, for as Sri Krishna says it is *His Kshetra*, and *He*, as *Kshetragna*, knows it. Thus the realisation of the *Soul* is a sure foundation not only for the realisation of our birthright as ‘Fragments of God’, but also for the consolidation of the truth of brotherhood which is the decree and aim of Divine Life manifesting through the different realms of Nature.

Then again, the truth that we are evolving life after life (reincarnation), and by our own desires, thoughts and actions (karma), inspires us with the hope that we can lay the foundation for a speedy march towards perfection. The slackness or the speed of our march entirely rests with us, and we need not complain that others put on their break or drag us back though seemingly we may have such experiences also in the course of our life. The conviction that we are evolving through lives in which there is scope for the play of our inner powers which, as already indicated, appear as actions, desires and thoughts, forces on us a scheme of life that ensures incessant

growth and that life is the life of sacrifice. We expand by sacrifice and contract by selfishness. We, thus, see that the idea of brotherhood leads to the idea of sacrifice and the two truths coalesce into one as a matter of course.

There is yet, another truth, that demands our sacrifice and it is the fact that we are working through our *bodies* physical, astral and mental, which are material, in nature and of different degrees of density. Each floats in its own plane and we manipulate every one of it in accordance with our tendencies. In this manipulation, the bodies act and react and in either case certain results are produced which give either happiness or misery to others. We are, thus, continually affecting others either for weal or woe. To that extent we have responsibility and if we but use it for other's benefit, it makes our pace a little speedier. If, on the other hand, we have been instrumental in bringing about woe for others, it is but right that we should undo this wrong by starting fresh avenues of beneficent work involving a good deal of sacrifice. Most of us are in this stage and hence Nature demands that we should sacrifice ourselves to the utmost in order to restore the equilibrium lost to her by our doings whether they be physical, emotional or mental. The same is the case with other truths.

Realising, then, that the occult truths are intended to elevate us to the heights of our Divinity wherein supreme sacrifice and therefore supreme compassion as a result of suffering and misery gone through life after life, has become natural, it behoves to bestir ourselves to the practical application of these truths in daily life and fulfil the mission with which we were charged when we chose to come out of the bosom of our father the God.

M. VENKATARAO.

THEOSOPHY, ISLAM AND BROTHERHOOD.

At the request of friends and—I may add—at the advice and with the blessings of our Vice President, I undertook a tour in the North with a twofold object, viz., (i) to place before the public a theosophical interpretation of Islam ; (ii) to do my little best towards creating better understanding between Muslims and Hindus—not as a politician but as a theosophist—by pleading for the recognition of the essential unity of men and of religions, and for relegating into background the outward differences of form, by emphasising all the while, the many points of contact. In this tour I visited more than 20 places and gave talks to audiences of all kind, to Muslim students of Universities, to School and College Youths, to meetings under the auspices of the Arya Samaj, T. S. Lodges etc. In addition to these activities I made it a point to have interviews with leaders of opinion belonging to Muslim and Hindu communities.

Naturally, my addresses dealt with Islam and Theosophy and Brotherhood. The lines followed may perhaps be usefully indicated here. I emphasised the fact that in common with most religions, Islam had two aspects local and universal. In its universal aspect it had to redeliver the fundamentals of Religion with its own characteristic note. Its immediate mission was, however, the upliftment of the Arabs from their state of degradation, and speedily fitting them as repositories of science and culture. The last object necessitated the adoption of religious practices and modes of teaching best suited doubtless to the people in the then existing circumstances. These have come down to us, fossilised and hardened, along with such interpretations as orthodoxy would allow. The fact is often lost sight of that for their usefulness all forms must change ; none of them, however perfect in itself, being sufficiently good for all people and for all times.

As Muslims have unbounded contempt for 'idolatry', I made it my duty specially to show the unfairness of confounding Arab 'idolatry' with the use of such aids in non-muslim worship as are employed by means of symbols, pictures, images etc. to serve as a 'means of nearness to Allah'. Idolatry was in fact the worship of the lower nature, and deification of the self leading among Arabs to grossness, cruelty and falsehood. "They clung to

earth and followed low desires." "Who is more erring than he who takes his low desires for his God"? Their idols were thus only helps to concretise their earthly passions and had therefore no place in a religion from a divine source, according to which "There is none worthy of adoration except Allah," whose supreme will is manifest in our noblest and just aspirations. To follow these was true worship, no matter the external aid of symbols or images. On the other hand holding uncharitable views of others, yielding to the tendency,—“the low desire”—of reading only error in the religions of other peoples does become idolatry, mischievous and subtle as any. Where symbols were not associated with evil but were reminders of the One Self, of His purity and truth, there is evidence that the Prophet actually befriended the worshippers.

In essentials, Islam was shown as one with the religion of the Hindus and one with Theosophy—the root of all religions. To understanding minds, Islam stood for the unity of the Divine life. Its “Wahdahu Lasharikatahu”, the One without a Second, was the same as “Ekam Adwitiyam Brahman” of the Hindus. But whereas the popular mind loved to cling to the Diversity in that Unity, Islam turned our thoughts more to the contemplation of the Unity in the Diversity. “Fa ainama tuvallu fasumma wajhahu lillah” i.e. “in whatever direction we turn, we face the Divine countenance only,” however much the life of this world might deceive us otherwise. The Hindu reverence for the Devas, far from being a negation of Divine Unity, finds correspondence in Islam where Angels are recognised as the servants of God, and the inspirers and guardians of men. Faith in them is part of the Muslim’s creed. Both to the Muslim and the Hindu nevertheless the Supreme Will is only One.

From One Life necessarily arose one Brotherhood: “Anshakum min nafsini wahidatin” (I made you from One Life). “Innamal Muminuna Aqwatuun” (All the faithfuls are brothers); not that non-muslims are not, but with their vision purified, they who have true Faith should certainly start practising in daily life, the brotherhood that is of essence. In historic times certainly, no other religion has given so concrete an object lesson in its social life, the king and the subject, the master and the slave, recognising in each other the same humanity and the same common life. This idealism of man as a brother doubtless went a long way in uplifting the savage Arabs to great heights of intellect, power and culture.

Brotherhood naturally led to brotherly actions. Islam pointed to ideals of nobleness in conduct, of utter purity and self effacement, unsurpassed by any other moral code. All its social, political and religious laws had this one aim, viz., the consolidation of the bonds of fellowship and the creation of an atmosphere where each would think not of himself but in terms of humanity of which he was a part. Islam insisted on beliefs of right sort as essential no doubt with ordinary men to good conduct. But it exalted charity of heart above mere professions when it said "it did not beseem Allah to have destroyed towns for wrong belief while they were *doers* of good". For belief and action are only two aspects of a man's true nature, our outer conduct being the index of our inner attitude. And professions of belief without brotherly actions must be altogether insincere; whereas, noble actions without outward profession are always expressions of an evolved intuition.

As a means to the quick development of this cultured intuition, and having due regard to the material then available, certain modes of devotion were prescribed in Islam i.e., Prayers five times a day, fasting, almsgiving, pilgrimage to the holy city etc. These were to serve the one purpose of drawing us nearer to and thus unfolding the Divine nature implanted in us. The disciplines prescribed in minute details, as for a child humanity, were enforced among the wild Arabs—in the only way then possible—with suggestions of heaven or hell in the life beyond; and were thorough and efficacious in their own way. But there were other modes suited to other peoples. As the Quran has reminded us, "To each nation we have appointed acts of Devotion which they observe". The killing of animals as sacrifice, had again to be considered with reference only to the then existing conditions. So were many of the precepts and commands and even items of creed, not all of which would rightly apply to all peoples, in all times—a fact that specially needs recognition now. It is not derogatory to Islam to recognise this profound truth. It is true of every religion based on commonsense as well as on inspiration. And frankly, these details I take as having application only to the Prophet's special mission in Arabia,—to the "Mother City and those around it" for whom he was sent as a "warner". But as already said there were the higher aspects of religion, which along with these he preached, and which should find an everlasting response in the hearts of cultured men. There was thus His insistent reminder of the One Life, the One truth ;

and a Muslim was truly he who discarding the "pollution of falsehood"—the idolatry of fleeting pleasures and of prejudices—resolutely sought the One Eternal Truth, so that by realization in himself he may bear witness to that Truth. Has he not also given us an object lesson in the practice of Brotherhood, and an example of ethical code unsurpassed in purity as in practicability?

The great facts of nature have also been retold:—"Walan thajidu li Sunnatil lahi tabdeela" i. e. There is no change in the course of Allah. Again, "Latab deela likhalaqillah" i. e. There is no change in God's (Laws relating to) creation. "So this day no soul shall be dealt with unjustly in the least and you shall not be rewarded with aught but that which you did". "Whatever affliction befalls you, it is what your hands have wrought". Is not this statement of Divine Justice identical with the law of Karma of the Hindus?

As regards the life after death, which every Muslim believes in, there is no connected account in the Quran. But once Theosophical teachings are accepted, scattered hints take on a definite meaning. There are ample references to what appears like life in the Astral and Heaven worlds, where we are told the dead "abide in what they have longed for". There is, however, unmistakable reference to returns to earth life, not in the same personality, but each time through a new agent, or outgrowth, of the Ego. The 'raising' has been explained by a similitude: of land after rain 'stirring, swelling and bringing forth beautiful herbage'. The aptness of it will be evident when we put the Ego in the position of a perennial underground stem which sends out a new shoot after the rains every year, only to die at its end. "He begins creation, then reproduces it that he may with justice recompense those who believe and do good". "He is able to create their (the dead ones) like". "He creates you in the wombs of your mothers a creation after creation". "You were dead, He brought you to life, He will make you die and bring you to life again. Again will be your return to Him." Accept reincarnation as a fact in nature then these and similar verses of the Quran begin to live. And our ideas of the "hereafter" at present much confused, at once assume a shape agreeable to intelligent thought.

Islam connoted peace—to be attained by the conscious surrender of our diverse wills to the One Supreme Will; by giving our lives as perpetual sacrifices to Him, by the offer of our personalities,

purified of self-seeking as instruments for His work. "Say, my prayer, my Sacrifice, my life and my death are all for Allah." "Enter among my servants and enter into my paradise." That again is the Muslim's path to Mukti by Vairagya.

Islam has definitely recognised the fellowship of faiths. The assurance is given that irrespective of the religion men may profess,—be they Christians, Sabeans or Jews—as long as they believed in Allah and the hereafter and *practised* virtue, they need have no fear. A Muslim is asked to believe in the books of other prophets as well as in the Quran. For, we are told, "the same is in the scriptures of the ancients." "Nothing has been given to you that was not given to the Prophets before you." "To each nation we have appointed acts of devotion which they observe." There is no compulsion in religion for, "There is no one in Heaven or earth who is not doing obeisance to Allah willingly or unwillingly". Again, "There is no one in Heaven or earth but will not come before the *Benificent* God except as a servant." And "Is not Allah affectionate to His servants?" External differences, therefore, once a source of discord, now in the coming age ought to be only stimulants to the recognition behind them of the one Human Brotherhood. "Oh Man, I created you of a male and female and divided you into tribes and families that you may know each other"—the diversity thus only making for the largeness and richness of life.

Correspondences between Theosophy and Islam as regards the mode of Divine manifestation, the creation of the seven planes of our system, the going forth of the wave of life, its evolution, its individualisation and finally its conscious return to the Source, are indeed so many; and Theosophy can be shown to be no other than Islam in modern garb to suit modern conditions.

ABDUL KARIM

F. T. S.

BUSINESS WITH THE INDIAN SECTION.

It is quite likely that members and office bearers of Lodges and Federations are not aware of the system in which a record of the members is kept in our office and this may be one of the chief causes that leads to a lot of delay, unnecessary correspondence and difficulties. A record of all members is kept in our Registers of 'attached' and 'unattached' members showing :—

1. Their Diploma Number,
2. Date of admission,
3. Name in full,
4. Address,
5. Dues to be paid,
6. Dues actually paid,
7. Balance of dues,
8. Name of magazine supplied,
9. Our receipt No. and date on which the dues were received.
10. Transfer from and to a Lodge.

Keeping the above in mind it will greatly facilitate the work of the office which is increasing every year, if all persons concerned will kindly follow the procedure suggested below :—

ANNUAL DUES.

Remittances of Annual Dues to the Indian Section are usually made either (1) By 'Lodge Organisers' who collect the dues from members at the place they visit,

- (2) By the Secretaries of the Federations,
- (3) By the Secretaries and Treasurers of Lodges,
- (4) By individual Lodge members or 'unattached' members directly,
- (5) By a member of a Lodge on behalf of other members of the Lodge,
- (6) By V.P's sent from this office.

It will be clear that unless a uniform system is observed there will be unnecessary delay and confusion. We therefore request that the following procedure be observed by all when they remit the dues to the Indian Section.

I. Annual Dues should always be accompanied by full details i. e.

- (a) The Diploma number,
- (b) The date of joining,
- (c) The name of the member (written clearly & legibly),
- (d) The year or years for which the dues are paid.

II. If the member on whose behalf the money is sent is not on the list of members of the Lodge but is lately *transferred* to that Lodge, then the name of the Lodge *from* which he is transferred should be given along with his *present* address.

Note :—On receipt of information of transfers of members we as a rule intimate such transfer to the lodges concerned. If no such communication has been previously received then it becomes absolutely necessary to supply the information about such transfer at the time the remittances are made to the Indian Section of dues paid by members so transferred. For want of this information it becomes difficult to trace out the names of such members and to post their dues without delay.

III. If the dues of a member who was dormant but has now been *revived* are sent, his Diploma number and the name of the Lodge to which he was last attached should always be supplied, with his *present* address. Without this information the Head Office has to keep the money in suspense for several weeks till particulars are received after enquiry and long correspondence.

IV. If the arrears of dues are to be exempted an application to that effect, from the member concerned, to the General Secretary is necessary. In the case of South India applications should be sent first to the Joint General Secretary who has the authority to decide on behalf of the General Secretary.

V. Members, Secretaries of Lodges and Lodge Organisers under the "*Autonomous*" Federations will please note that the dues of 'attached' members should not be sent by them direct to the General Secretary but should always be sent to the Federation Secretary of their area.

This is a sample copy of the way we wish to have details filled in when sending dues of members. Printed copies can be had from the Indian Section on request.

Diploma number.	Date of joining.	Name.	Address.	Magazine required.	Dues for the year	Transferred to Lodge.	Transferred from Lodge.
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NEW MEMBERS.

We find that applications of new members are sent to us either,

1. By the member himself,
- or 2. By the Secretary of a Lodge,
- or 3. By a Lodge Organiser,
- or 4. By the Federation Secretary,
- or 5. By the Treasurer or other office bearer of a Lodge,
- or 6. By another member.

Sometimes applications are sent without examining whether the Entrance Fee and dues have been paid. In some applications the names are very illegible and the sponsors have not signed the forms. Again, there have been several instances where a member has stated his wish to join a particular lodge without the knowledge and consent of the Lodge concerned. In order to obviate delay in the issue of diplomas etc: due to the above mentioned defects the following methods are hereby suggested :

I Every new application should have the name of the applicant clearly written. In the case of a lady it is necessary to add the prefix 'Miss' or 'Mrs.' as the case may be. In the case of married ladies it would facilitate references, if the husband's name is also given.

II. Where the applicant wishes to be enrolled as an 'attached' member, the name of the lodge to which he wishes to be attached should be given and the *approval of the Secretary of the Lodge concerned obtained.*

III. Application for membership should always be accompanied with a remittance of Entrance Fee and Annual Dues according to whether the applicant is to be entered as 'attached' or 'unattached'.

Applications, for 'attached' membership in "Autonomous" Federation areas, together with Dues and Entrance Fees, should be submitted to the Federation Secretary and *not* to the General Secretary. But applications from 'unattached' members together with the Dues and Entrance Fee should be sent direct to the General Secretary.

Note:—Care should always be taken that the applications and Entrance Fees are always sent *together*, otherwise it leads to unnecessary office correspondence and delay.

SIGNS AND PASS WORDS.

Attention of officers authorised to initiate new members is invited to the note printed on page 3 of the application form: "The signs and pass words are to be imparted to a new member only *after and not before* the receipt of his Entrance Fee and Annual Dues."

ELECTION OF OFFICE BEARERS OF A LODGE.

When sending names of Presidents, Secretaries and other office-bearers of a Lodge it is necessary to see that they have paid their full dues up to the end of the current year and are attached to that particular lodge. The observance of this rule is necessary because there have been instances where persons who are in heavy arrears or are not regular 'members' of that lodge have been elected office-bearers and allowed to continue as such for a long time.

AUTONOMOUS FEDERATIONS INCLUDING
THE YOUTH FEDERATION.

Federation Secretaries are requested to send statements with remittances of dues etc : to this office regularly at least every month as that would facilitate prompt posting and despatch of business.

All applications of new members must be accompanied with the dues as without receipt of the money no Diploma can be issued.

YOUTH FEDERATION.

It is necessary to inform all members that this Federation is an autonomous body under the Indian Section and hence all applications of new members and their dues etc : should always be sent direct to the Secretary of the Federation of Young Theosophists and *not* to the General Secretary, Indian Section.

CORRESPONDENCE.

N. B.—Will all concerned very kindly bear in mind the standard accepted business rule that communications dealing with separate and distinct subjects should be dealt with in separate and distinct letters though of course these letters may, if desired, be enclosed in the same envelope ?

M. B. WAGLE.
Asstt. General Secretary.

FLOWERS FROM OTHER GARDENS.

I

The Star Meeting.

Held at Queen's Hall, London, on June 5, 1927.

Speeches by Krishnaji and Dr. Besant

From the most ancient times and from days immemorial, two distinct waves have been beating on the shores of the world. They always meet with a roar, they meet in a struggle, each trying to dominate the other, trying to overwhelm, trying to conquer. But neither can conquer, because both are true; neither can yield, because both are essential in one's life. In the land where they meet, we shall find ideal conditions for the birth of a magnificent civilization, for the development of the perfect flower of humanity.

Let us for the moment, call these waves the Occident and the Orient. We shall use these names only for convenience, in order to distinguish one wave from another; but that does not mean that the two waves are each restricted to one particular country which represents either the East, or the West.

Let us now analyse one of the waves, the wave of the Occident. You will find that it produces thirst for life, thirst for personality, great desire for possessions, great energy to accumulate, to gather knowledge, to fight. To possess, to gather knowledge, and to live—these are the dominant aspects of this wave. So the people of the Occident, in order to store away their possessions, their knowledge, and their lives, have built enormous houses and have now become prisoners in their own dwellings. They cannot escape, they cannot wander forth to acquire new experiences, new knowledge. They are like fishermen who go out on the vast seas of life to gather experience; but they get caught in their own nets—their own creations and their own narrownesses. They do not find either perfect happiness or complete liberation, even at the end of their strenuous lives, their long struggles and turmoils, and their mighty assurance; and finally, like all human beings, they learn to look for that happiness elsewhere, then they come over to the other wave to see what they can gain, what they can attain and achieve.

The other wave, which we have named the Orient wave, tells us that sleep is better than waking, death better than life; that non-resistance is essential for happiness, that there can be no liberation without renunciation. It teaches that material things are but the reflection of the life that is beyond. As a pool that is quickly disturbed, but that when calm reflects the clearness of the heavens, the tall trees, the beautiful skies and clouds so, they say, this life is merely a reflection of that greater life beyond. To perceive and grasp this mightier life which our lives merely reflect, they tell us we must calm our physical selves, we must renounce self centredness, we must give up that which seems to us life itself.

In both the East and the West do we find individuals who may be classed as Oriental and Occidental types. The two types are, in fact, in each one of us. For each desires to possess, each desires to acquire more knowledge; but each also desires to renounce, to yield unresistingly. Each one of us thinks at times that life is a gross illusion, and that death is better than life. But only through understanding, born of experience, can both be perceived clearly. To do that, we must establish our goal. But what is the goal that each of us yearns to attain? What is our aim? What is our purpose? What is our end? The goal that all seek, whether they come from the Orient or from the Occident, is happiness and the liberation which proceeds from happiness. Once it is established that this is the goal for all, irrespective of nationality, of colour, of sex—once we know that this is our goal and this the aim which is worth struggling toward and achieving—then experience as such, has value. For the accumulation of experience is intelligence, and the voice is intuition. There can be no religion greater or nobler than *experience*.

To illustrate this point, let us for a moment consider the savage. He does not keep the covers that we give him to use on a cold night. He gives them away the next morning in exchange for pretty useless trinkets. He does this because he has had little experience, because his memory of suffering on a cold night is short-lived. So, on the next cold night, his body is unprotected and he perishes with the cold. People like that savage exist in every country. Each one of us, in some respects, is like him. Indeed, the majority act like him.

To further illustrate the point, I shall take the simile of a house with many storeys. There are people living on every floor, as well as

in the basement. The basement, let us say, is comparable to the very lowest stage of evolution, the stage where humanity has just come into being. Then gradually, through time, through knowledge of suffering, these people climb from storey to storey, till they reach the top of the house where there is absolute freedom where there is absolute certainty, where there is complete happiness. Now let us imagine that we are on the third floor of that building, where there are many windows overlooking the same street from different angles. Life after life we wander from one window to another on the same floor, always making progress horizontally, until we have suffered enough, until we have been forced to learn and to see that *real* progress is vertical, not horizontal. Thus by experience in life after life we progress slowly from floor to floor, acquiring what each floor has to give until we are certain of our own knowledge, until we are sure of our own strength.

When you are certain of such knowledge, and of such truth, then there is no good or evil; for good and evil are nothing else than knowledge and ignorance. You realize for yourself, out of experience, that your own position, your own happiness, is within yourself. Most of us depend upon others for knowledge. most of us cling to others for our progress, and for our liberation, and for our happiness. But however learned we may be in book-knowledge, however versed in complicated systems, little remains of them when a great sorrow overtakes us, when an overwhelming blow—such as death—strikes us. Then all our theories, all our knowledge—acquired from books and teachings—fade away, and we are face to face with ourselves and our sorrow. And then the direct experience—one's own knowledge, one's own trials, one's own struggles—alone has any meaning. Second-hand knowledge—knowledge that is acquired from others, knowledge that is only on the surface all fades away, and we are left alone and solitary to decide for ourselves what is real, what goal and what end we want to reach.

So from our own knowledge, from our own experience, comes that which we long for; and that is happiness, for happiness is the primary thing that each one of us seeks. Whether it be happiness gained from religion or from literature, through science or through music, through devotion or through love, it does not matter—we all seek that happiness which cannot be destroyed, which cannot be driven

away by passing sorrows and hard struggles. Once you have gained that happiness, you will understand that happiness means liberation, for the unliberated man is like a cloud that hangs on the face of a mountain and darkens it, a cloud that is chased hither and thither by every passing wind. Like that cloud, we seek rest and abide where we are certain of shelter, at least for the period that we call life. Those who have the desire to establish themselves firmly in their own knowledge, firmly to hold in their hearts this happiness, will gather experience, yielding to it untouched as does a tree in bending to the raging wind.

Because I have tasted this happiness, because I have known what this liberation means, I naturally want to invite everyone to share it, partake of it, to taste it. But you must first have the capacity to enjoy happiness, to enjoy liberation; you must first have tasted it in your own lives, in your own experience, in order to understand it. This liberation, this happiness, is not limited to one individual. Every person touches it in moments of ecstasy, every person enjoys it if only for a passing moment. Take the artist: at moments, when he is full of passion, when he is intoxicated with his work, when he has desires and is full of inspiration for his work, then he touches that Kingdom. At such times he knows that Kingdom exists, because he lives in it. But a day comes when by personal experience, by knowledge of yourselves and your sorrows and your pleasures, you will be able to live always in that Kingdom: you will be able to live there even though you may be wandering homeless over the face of the earth. When a man is liberated, he is beyond all dreams and all illusions, because he is beyond all Karma, beyond all life and death, beyond affection and hatred. In him, then, exists all creation, for in him is the Kingdom of Happiness, of Liberation.

Dr. Annie Besant then said :

The points that have just been put to you are those of human experience repeated over and over again, life after life. And that has been the message of all the great Teachers who have come to the World, phrased in different words from time to time, but fundamentally and essentially the same. That identity of teaching rests on a truth that is eternal, that God is Bliss and that all life comes from Him

alone. That phrase is so familiar in the Orient—*Brahman is Bliss*—and it has been continually repeated time after time; and every teacher has said, “It is within you and not outside you.” You must find it within you or you will never find it at all. And that is the ancient message repeated in our age with a new emphasis and meaning, because of the great change which has taken place in the condition of the world. So often that very Being who said “The Kingdom of Heaven is within you” is spoken of as “the Man of Sorrows”, for the only message that He could shape according to the circumstances of His day, was the message that in this world sorrow abounded on every side, and that as long as men sought happiness in this outer world, unhappiness was their lot: and He strove to make them understand this and to console them.

Now the message given to us is still really the same, but it is put in a somewhat different fashion because the world has changed so much. All around us people are seeking for happiness and failing to find it; as they are seeking along the same lines continually, so they experience failure after failure; as they still seek in the fleeting and the changing and the mortal instead of in that inner self, so they do not find the immortal in whom alone can true happiness reside.

But when we are told by personal experience that it can be found, that the Speaker knows it, realizes it, and shows it out in life—as we who know him can testify—then it is I think that we feel most strongly that the ancient message is once more ringing in our ears and once more comes with the voice of experience, not a theory but a fact to the one who bears witness to that truth. And that is the great encouragement for all of us living in this world who have had experience of many kinds and have thrown one away after another, always with the one sentence, that happiness is not there. Many of you will remember how, a Sunday or two ago, Mr. Jinarajadasa spoke to you about the search, and how everything, every experience one after another, was thrown away with the Samskrit word “*Neti, neti*” “Not this, not this.” And so always, till the One is found, who, being Bliss, gives that final experience of happiness that lasts.

This is the gospel coming to our age, gospel of happiness, and it is our duty to try to spread it, to spread the great hope, the great possibility, the great certainty that lies in front of us if we will accept it. It is simple, as the truth is always simple when we come to its

essence ; it is ancient, because all truth is ancient, being eternal. And from that voice ringing down the ages we have heard this truth, which yet we have not accepted. Once more it is brought to us in an age which offers so much of pleasure to the senses of the body, to the mind, to the feelings ; but seeking there we shall not find happiness. Our duty, recognizing the teaching and the teacher, is to help in the spreading of the true knowledge which alone can make the world happy—a great mission, a splendid privilege ; for when once we know that one living amongst us can say “ I have found,” then the sense of reality comes far more strongly than when all we can say is “ I have heard.” That is the great help that Krishnaji brings to us—not only “ I have found,” but showing the finding in the every-day life of man. In that ever-increasing steadfast happiness lies the great secret of eternal bliss.

(*The Herald of the Star* July 1927).

II

The T. S. in England.

Whitsuntide Convention 1927.

It has been an axiom having almost the force of a law that persons going on an American lecture tour come back like wrecks of their former selves. We are all very glad, therefore, to find at the Headquarters At Home on Friday afternoon that our General Secretary was looking none the worse on his return to England. We were able at the same time to welcome back to this country our friend, Mrs. Ransom, now General Secretary of the South African Section. Bishop and Mrs. Arundale did not arrive until the following afternoon. Quite the worst and most regretted piece of news was that our Vice-President, Mr. Jinarajadasa, was lying ill at Harrogate with a high fever, the crisis of which, however, he has now overcome ; we may hope to have him with us again soon to make up for all the lectures we have missed.

Convention proper began on Saturday morning, presided over by Dr. Besant, as indefatigable as ever and seemingly stronger. This is due perhaps to her practice to which she made some reference during proceedings, of travelling about the civilised world in an aeroplane !

After a telegram of affectionate greeting to the Convention from Bishop Leadbeater had been read, Bishop Wedgwood moved a resolution urging the European Federation of Theosophical Societies to hold a Congress annually or biennially. Under the present arrangement, he pointed out, the next Congress would not take place until 1932, and the present was far from being the time for lying low. On the contrary the great multiplicity of Theosophical activities made it particularly necessary for workers in all countries to meet together as frequently as possible to compare notes. In Bishop Arundale's absence the motion was seconded by Mr. Best, of Leeds, and after the President had expressed her approval of the idea it was carried without an opposing voice.

During the President's few words on the subject she put forward as a suggestion, which she hoped members might favourably consider, Captain Max Wardall's novel scheme of peace propaganda. This consists of getting as many people as possible all over the world to speak every day at noon in their respective languages the following words: "Oh, hidden life of God, outside which nothing can exist, help us to see thee in the face of our enemies and to love thee in them. So shall thy peace spread over our earth and thy will be done on earth as it is done in heaven".

On the conclusion of the business meeting Mr. Jinarajadasa was to have spoken on "The Role of Mephistopheles in Evolution." Dr. van der Leeuw spoke in his place, and regretted that he was insufficiently familiar with the ways of the devil to venture upon a discussion of them. Instead, he addressed the Convention on "The Way of the Mystic in relation to the Way of the Occultist," in a lecture which the President afterwards characterised as the most lucid exposition of reality she had ever listened to. The great advantage of the mystic lay, we are told, in that reality could never be apprehended by perception, nor even by clairvoyance, which is merely an extension of perception, but only by being. But, if only being is reality, is the world no more than illusion? He found it difficult to think so when he was held up in a traffic jam! The answer to the problem is to be found in an understanding of relativity. Space and time are real to us, for we are relative beings, and space and time are the experiences of a relative being of omnipresence and of eternity. Surely it is obvious that reality must appear different

to a higher being than to ourselves, when we consider how different it appears to us as compared with the viewpoint of a dog. The absolute point of view is the ability to see the relativity of all things. The world of external reality, science, is the adaptation of the mystic to world illusion. Dr. van der Leeuw has set out this theory at greater length in a book to which we look forward very keenly.

In the afternoon there came that very pleasant ceremony, the exchange of greetings between the English Section and delegates of other Sections who were present. Greetings were brought from the United States, India, Australia, Holland, France, Germany, Finland, Russia, South Africa, Scotland, Switzerland, Burma, Austria, Norway, Ireland, Wales, Poland, Portorico, Ceylon and Singapore; and letters were received from Portugal and Yugoslavia. In her Presidential Address, Dr. Besant said she desired to emphasise once again certain points in connection with the Society which were frequently overlooked. She wished to remind members that neither Mme. Blavatsky, nor she herself, nor any leader of the Society, possessed any authority other than that possessed by the intrinsic merit of their words. The functions of the President of the Society were restricted to disallowing any procedure on the part of any of the autonomous National Sections which were not in accordance with the Constitution of the International Society. An example of this was the case of her valued colleague, the late Dr. Steiner, who left the Society because she had not been able to permit him to exclude from the German Section those who were members of another Order. She was perfectly willing that any followers of Dr. Steiner who did not practice this exclusiveness should co-operate with the Theosophical Society or join it. Another point was that members of the Society had no right to resent the presence in their Lodges of other members whose views did not agree with their own. This was directly contrary to the spirit of the Society, and was a sign of weakness in oneself rather than of strength. It was sometimes said that the Society was going down hill; well, when she had become President twenty years ago she could remember having had difficulty in filling the smaller Queen's Hall with her lectures on Esoteric Christianity. Now Conventions of members *only* were being held in the large Hall. In view of the fact that the Society never made special efforts to obtain members, concentrating more on spreading Theosophy, this remarkable progress, which she had no doubt would be continued

into the future by the three generations which she could see growing around her. Dr. Besant concluded by again appealing to all Theosophists never to believe anything without evidence, merely on authority.

Later in the afternoon Professor Marcault delivered the annual Blavatsky Lecture. Speaking on "The Psychology of the Intuition", he pointed out that the claims of intuition were not first put forward by Theosophy. Now a days even the most materialistic and intellectualistic system of psychology had to assume the existence of something in man that transcends thought. The Catholic trinitarian psychology of spirit, soul and body, which was established in the 4th Century, was now being re-affirmed. But although its existence was now generally admitted, few had succeeded in describing it. Bergson had given a brilliant account of the intuition of knowledge, Croce of the intuition of the artist, James of the intuition of the mystic, and what the intuition in itself? It consisted of three stages of concentration upon a problem, of contemplating it, and of diffusing the intuitional solution. Intuition, in fact, was creation, and the history of man is the history of the intuition. Professor Marcault's very suggestive lecture is now published and generally available.

In the evening, still at the Queen's Hall, a reception was held, when many members had the opportunity of a few words with the President. During its course Bishop Arundale made up for his late arrival by giving brief but entertaining account of his recent Australian experiences, which ranged from the organisation of a radio station to attacks on the meat trade, and from writing a book on Nirvana (to which, however he did not refer) to being violently attacked in a small section of the Press.

After this very full day, Sunday was comparatively restful, there being only a meeting of the Order of the Star in the East during the afternoon, and the first of Dr. Besant's course of public lectures on the "The New Civilization" in the evening. As her lectures will be published very soon after the appearance of this report, we forbear to give a summary of one of Dr. Besant's most brilliant expositions.

On Monday morning, in the Great Hall of British Medical House, three lectures were delivered on the three aspects of Theosophical activity during the second half-century of the Society's existence.

This was the way in which it was put by Dr. Besant in taking Mr. Jinarajadasa's place as lecturer on "The Fellowship of Faiths". The name, she explained, had been arrived at by the General Council of the Society for an organisation which was not intended to supersede any religion, but to include them all. While lately travelling in the United States she had discovered the interesting fact that about the same time as the Theosophical Society had formed this Fellowship, another body, the League of Neighbours and Friends, had formed independently, for similar purposes, another Fellowship with the identical name: a valuable illustration of the widespread desire for religious co-operation among men. This was put into practical effect at Adyar during Conventions, when representatives of each of the great religions said a prayer and all then joined in a common form of words, as had been done in that Hall that morning by a Hindu, a Buddhist, a Mussulman, and a Christian. This was a sign and symbol of the future friendship and tolerance between all religions.

Bishop Wedgood, in discussing "The Revival of the Mysteries" pointed out that this could not be expected to take place suddenly. It had to be prepared for, and this preparation would be one of the chief duties of the education of the future. This would have to be an education equally of mind, of emotions and of body. An important part was played by the sacraments, in the powers and potentialities bestowed by them. A sign of the revival was the widespread desire for congregational worship even in the Roman Catholic Church, a type of worship which leads to co-operation between angels and men.

Some of the subjects touched upon in the previous lecture were elucidated by Professor Marcault in his address on "The Theosophical World University". Universities were not buildings of stone: where a group of students met a teacher there was a University. But the pupils had to come first and demand to be taught: Masters favour the audacity of those who take their heaven by storm. In this connection it was humorous, but not insignificant, to note that those who expounded the science of the future, the science of the intuition, often met a more favourable reception in orthodox universities than from Theosophists. Nowadays chemists had come to a point where they no longer knew whether they were chemists or physicists and biologists whether they were biologists or psychologists. They had touched the

very stream of life itself, and this life-stream was the study of the Theosophical World University.

On leaving the meeting members had the opportunity of arriving late at one or two other gatherings; those of the Theosophical Order of Service and of the European Federation of Young Theosophists! The annual garden party at Winbeldon in the afternoon was very nearly spoilt, but it takes more than a little rain to damp (metaphorically, at any rate) the enjoyment of a garden full of Theosophists.

Except for the lucky few who visited Letchworth on Tuesday for the St. Christopher School Speech Day, the Convention closed with a meeting at the Queen's Hall on Monday evening. Those present, tired after a strenuous Convention were soothed by an admirable musical programme, organised by the Arts League of Service, and rendered by Dulcie Nutting, Grace Thynne, Winifred Ryle and Edmund Duncan-Rubbra. Finally came farewell message from Krishanji, who again taught his great lesson of happiness and the way to it; from Bishop Arundale, who bade us be like the sun and radiate light and happiness; and from Dr. Besant, who once more impressed upon us the necessity for not merely preaching Theosophy but for living it, for making each Lodge the centre of a beneficence spreading over the whole surrounding neighbourhood, and thus gradually affecting the whole world and creating happiness everywhere. Happiness was the keynote of all the three addresses and on this note, after Krishnaji had chanted the Fire Chant and the Peace Chant in Sanskrit, the Convention dispersed until next year.

(*The Theosophical Review*—July 1927.)

III

The Spirit of Humanitarian Conduct.

C. JINARAJADASA.

Of all countries in the world, India has had the theory of humanitarianism the longest time. From the earliest days, the doctrine of Ahimsa or harmlessness has been integral in all Indian thought, whether it is Hindu, Jain or Buddhist. All the more, therefore, it seems a profound tragedy that in this ancient land there

should be so many cruelties perpetrated against our younger brothers, the animals.

In these days when India is coming once again to something of her ancient greatness, we have to see that one element of the greatness of a nation, which is humanitarianism, is prominent in the lives of all people. There can be no real dignity in a nation, however much it has free political institutions unless the dignity not only of each individual human being, but also of the animal creation is recognised as inseparable from national welfare. Any kind of cruelty to an animal degrades the spirit of God in man. We in India are aware that the same life of God which is in us is also in the animals, though in the animals it is rising to the grade of human evolution. Every form of cruelty pushes that life back, instead of helping it upwards to the human kingdom. Cruelty therefore is not merely a sin against the animals, but a sin against God who is trying to manifest Himself in a fuller way.

Everyone who tries to live a real life of devotion to God very soon begins to feel that, until he is a friend of all that lives, his devotion is incomplete. For the nearer man comes to God the nearer all creation, human, animal, vegetable and mineral comes to him. One of the great functions which a soul can perform is to stand midway between God and His creation and be a messenger of divine blessing to all that lives. To come fully to this point of achievement, a soul must make himself one not only with the suffering of man, but also with the sufferings of animals.

It is only those who love animals and cherish them, who know how beautiful and tender life becomes, when from on all sides animals look on us with eyes of friendliness and feel that we are their natural protectors.

To be truly human is to manifest the attributes of God who is within us. Therefore humanitarianism is one of the highest aspects of religion.

Service.

IV

Some Problems of Modern Parenthood.

LADY EMILY LUTYENS.

Before I begin this article, I should like to take the opportunity of recommending to every parent a book which I have found one of the most inspiring and illuminating that I have read for many years. It is called 'The Revolt of Modern Youth', by Judge Ben B. Lindsey, published by Boni and Liveright, New York City.

This book deals with the problem of modern youth from the point of view of one who has had great experience with that problem and who brings to bear upon it a wise and sympathetic mind and heart. In his book, Judge Lindsey brings out very forcibly the fact that many of the problems which are the cause of heart-break to the young, and which lead to the tragedy of ruined lives and even to suicide, would rarely exist if the parents of the young people concerned were as wise and kind and as wide in their sympathies and tolerance as is the author of this book. .

The real tragedy of the book does not consist in its recital of the so-called misdemeanors of the young people concerned but in the inaptitude of the parents which made it impossible for the young people to come to those who should naturally be their confidants. Happy are the young people of Denver who have such a wise and kind friend as judge Lindsey to whom they may take their troubles.

The purpose of the Star League of Parents would be well served if every Star parent could become as wise and as kind and as truly a friend of the child as is the author of 'The Revolt of Modern Youth'.

In the suggestions which I propose to put forward this month, I speak essentially as a parent and a student of life and not, in any sense, as a pedagogue or as one who has studied the problem of education from the professional and technical point of view. One great thing which the experience of life has taught me is that the more you know, the fewer theories you have about the education of the young. I have noticed that it is generally the children who write books on education.

The surprising idea exists that education is limited to the young and, in some countries there are institutions under the name of

'Finishing Schools' for young people of eighteen and nineteen years. If it were really true that education could ever be finished, it would be very unfortunate for the middle-aged and the elderly. As a matter of fact, education is never completed. I am inclined to think that there are more lessons to be learned as one goes on in life than one ever learns in school. I honestly can say that personally I have learned a great deal more from my children than I ever learned from my parents. No books, however, have been written, as far as I know, on the subject of education of the old, although the education of later life is exceedingly important. If we want to keep pace with our children, we ourselves must always be learning.

I think that one of the most important lessons that we can learn in dealing with young people is that of the part which individuality plays in their reaction to education. No two children are alike, and, given the same environment from birth each child will respond differently to that environment. Therefore, whatever system of education we employ, it must be adapted to the needs of the individual child. And, for this reason, any hard and fast rule is likely to lead to disaster. It would certainly be much easier for the parents if their children were like a flock of sheep but, especially with the children of the new race, individuality is likely to play a very large part and it is going to be much harder for parents to adapt themselves to the individual needs of their children. It means constant watchfulness, constant relaxation and adaptation of customs and rules which have to be framed for the benefit of the whole family.

I think that all psychologists and all educators would now agree that the worst crime which any grown-up person can commit against children is to instill into their nature any kind of fear because fear leaves a permanent scar on the soul. We most of us are surrounded by fears of one kind or another, physical, mental and emotional. Some of these are no doubt inborn but a great many are the result of threats and punishments which have been inflicted in childhood, and it seems to me that the very first thing the modern parent must eliminate entirely from the home life is fear. The natural fears of children can generally be met by sympathy and kindness and intelligent explanations. We should aim at inculcating in our children that spirit of courage which is not afraid to think, to feel or to act. It is pathetic to read the autobiographies of great men who live in the Mid-Victorian period

and to realise how great a part religious fear played in their lives when children. At least we may hope that all Star parents will see that the fear of death, the fear of hell and the fear of judgment are removed entirely from the consciousness of their children.

Many children, again, are afraid of the dark and it is quite likely that children, being often naturally psychic, *do* see entities in the darkness which are unpercieved by the grown up people around them. No childish fear should be laughed at or despised. It should always be met with kindness and sympathy.

The question of freedom is a difficult one for all parents because, while freedom is essential for growth, the parent must, at the same time guard the child from injury. Freedom, in reality, puts a very great strain upon those who do not know how to use it. It is, perhaps, one of the reasons why modern democracy seems to be turned back so easily towards autocratic and tyrannical leadership, I think myself that all children should be taught the responsibility of freedom by being made to decide little things for themselves and, learning by their mistakes. *Wherever it is possible for a child to have its own way without injury to itself or others, it should be permitted to do so.* We none of us can learn by the experience of another and, if a child is trained while very young to make the right choice in small things, he is more likely to choose aright when it comes to the larger problems of later life. At the same time, I think one must recognise that a certain amount of opposition is also good for the character. It brings out strength and teaches the child how to stand alone and not be carried away by public opinion. A very careful balance has to be exercised between freedom and coercion and it is, perhaps, more in this direction that tact and discrimination on the part of parents is essential. While allowing a great deal of freedom of choice and of expression, it is essential, very early, to train the child to realize that he is a part of a community and must not allow his individual desires to over-rule the comfort and convenience of that community. Parents, I think, sometimes make the mistake of being too unselfish, thus driving their children into selfishness. Children, even when very young, are happy to perform little services for their elders and the idea of mutual service and consideration can be inculcated at a very early age.

Modern preachers are constantly deploring the fact that the sense of sin is dying out of the younger generation. Let us say

"Thank God" for that. It would be a good thing if the word "sin" could be obliterated from the language, and we could substitute "ignorance", which would be nearer the truth. At least Star parents might resolve never to use that obnoxious word. It is a great mistake in dealing with children, to make sins of small errors and mistakes, as by so doing, the child loses the right value of things. Again, it is much better to put the positive rather than the negative before the children to replace "don't" by "do". The spirit of the old-fashioned parent is exemplified by the story of the mother who said to her small boy, "Go and see what baby is doing and tell him 'Don't' ". Many things which in childhood, we characterize as naughtiness are only the result of exuberance of spirits. It is not natural for a child to be quiet unless he is keenly interested and, if you find a child who is restless and naughty, it means you have not supplied him with the means of exercising his creative faculties. Perpetual nagging and scolding have a very harmful effect upon the nature of children and are often the direct incentive to lying. A child will lie to avoid a scolding and who can blame him? It is the parent who is to blame for making himself a bogey.

Another essential in dealing with children is to treat them with respect; to respect their feelings, their ideas, their thought and above all, their confidences. Many children suffer acutely from the fact that their opinions, (often put forward crudely, it is true) become the subject of ridicule from their elders. Too often, also the confidences of children are blurted out in public, thus outraging their sensitive feelings. Children should be made to feel that their elders give to them the same respect which they exact from them and, in this connection, it is as well not to exact respect from the young as a matter of course, but to endeavour to deserve it, when it will be freely and naturally given. Too many parents set up to be omnipotent and children are very quick to see through this pose and to laugh at the airs of the Olympians.

Lastly, I would say, do not expect too much from children. Realize that they have their moods just as much, or more, than the grown-ups. They pass through many phases, naturally, because they are experimenting with their own vehicles which they have not yet learned to control and to use wisely. Do not worry when children pass through phases of irritability or so-called naughtiness. Have

patience and remember how trying it must be also at times to them with our moods and our depressions.

To be given the care of one or more of these children of the new race is a great responsibility. It is one for which we should all be prepared by thought and study and education of ourselves. The young people who are being born at the present day are not going to have an easy time, because they come into a world which is now in a state of upheaval and the natural revolt of youth is being intensified by the world-wide spirit of revolt. Let us try to understand their point of view; to have sympathy with their difficulties and, above all, to see that our love and our support shall never fail them in their hour of difficulty or trouble.

(*The Server*—May 1927).

CORRESPONDENCE.

I.

Dear Mr. Gurtu,—I am enclosing for you to keep a Folder of the Federation Bulletin which I am issuing every month in connection with my work as Secretary of the C. I. and Rajputana Federation.

When some time back we looked up the work of the Group and Federation Secretaries, as published in the Report of the Indian Section, we were really rather appalled at the amount both were supposed to do; we also thought that a report every month from every Lodge to the Federation Secretary was almost an impossible thing to expect; even Lodges full of good work would have very little to report *every* month.

As an attempt to carry out the spirit of these rules, if not exactly the letter, we are issuing this Bulletin which will allow every Lodge in our area to know what the others are doing and get encouragement and help from one another and also to cultivate the spirit of belonging to one unit. I think this will be better than reports to a secretary who probably only pigeonholes them.

Through our Bulletin we also wish to carry out the rule which says that the Federation Secretary should communicate with you every month. You would be rather overwhelmed I imagine if all of

us did this. From our Bulletin you will know what we are doing and I hope you will find us alive and getting more so every month.

We are also publishing an edition in Hindi every month, which I get different people to translate for me. It is a heavy piece of work, but I do want those who do not know English to feel *in it*, and not left out, and I also want to extend my work among the ladies.

With every good wish for you and your work.

Yours fraternally,
A. L. HUIDEKOPER.

II.

From The Theosophical News Bureau London.

At the opening meeting of the Annual Convention of the Theosophical Society in England held at the Queen's Hall this morning, a resolution proposed by the Right Reverend J. I. Wedgwood to the effect that an International Theosophical Congress should be held every year, or at least every two years, so as to foster the spirit of International brotherhood, was passed unanimously.

In recommending this resolution to the assembly, which included delegates from fourteen different countries, the President of the Society, Dr. Annie Besant, stated that she hoped, if the resolution were passed, that it would be possible to obtain the co-operation of many other organisations in the world, which, although doing very fine and truly theosophical work, did not technically wear the theosophical label. She emphasised the need of international understanding and suggested that all those who wished actively to help in bringing about world peace, should repeat daily at noon the following prayer : —

O Hidden Life of God, outside which nothing can exist, help us to see Thee in the face of our enemies and to love Thee in them. So shall Thy Peace spread over earth and Thy Will shall be done on earth as It is done in Heaven.

III.

International Correspondence League Theosophical Order of Service.

"Theosophy in India" of May 1927 announced four appointments of local Secretaries for this League, *viz.*, (1) for Punjab, (2) for Gujarat

and Kathiawar, (3) for U. P. and Behar and (4) for Sind. The following further appointments have since been made:—

5. Brij Kishore Esq., B.A.
c/o H. H. the Maharajah of Jaipur, Ajmer,
for Rajputana and Central India, Agencies,
Central Provinces and Delhi.
6. Dinkar Nadkarni Esq.,
c/o B. Dattaram & Co., Grant Road, Bombay,
for Bombay City and Suburbs.
7. C. O'Doherty Esq.,
14, Serpentine Street, Richmond Town, Bangalore,
for the Province of Mysore.

An Associate Secretary for India is needed who should be a member of the Indian Women's Association and should link up women correspondents of the various countries of the world.

2148, Sholapur Road, } Poona Camp	KRISHNARAO GANESH, Secretary for India.
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IV.

Sir,—Would you be so kind as to publish the following :

I have come accross a herbal medicine, which is an infallible cure for Hysteria in women. It is a gift of a Sanyasin in fact, and so far has never been found to fail.

The course of treatment with this remedy is of 41 days duration during which period the fits of hysteria gradually decrease and finally disappear altogether. It is not sold for any price. Those requiring it may send me any amount they can afford for 41 days' treatment, and I will send them the medicine for a full course of treatment.

The balance of the sum sent to me, after deducting the cost of the herbs and postage etc., would be credited to the General Fund of the Order of the Star in the East, Adyar.

I remain, Yours fraternally,
KANTI PRASAD VERMA.

Mohalla Khandak, }
Meerut City, U. P., India. }

ACTIVITIES.

The Marathi Theosophical Federation.

The 14th sitting of the Marathi Theosophical Federation was held at Poona on the 3rd, 4th and 5th June 1927 in the newly erected building of the Poona Lodge under the presidentship of Professor. C.S. Trilokekar, Principal Madanapalle College. Sixty seven delegates representing 17 lodges were present, amongst whom were Prof. Telang and other members from Benares. As a preliminary to the Federation a series of lectures in English were arranged for in the city from the 30th May to 2nd June. The subjects and the lecturers were as follows :

1. 'The Signs of the Coming Age',—Mr. Jamnadas Dwarkadas.
2. 'Theosophy & the Theosophical Society'—Mr. P. H. Patvardhan.
3. 'The Great Event'—Mr. Mohamad Hafiz Syed.
4. 'The Science of the East and the West'—Prof. C.S. Trilokekar.

The Federation began its work on the 3rd June with the Bharat Samaj Pooja and the Universal Prayers in the morning. After this Dr. P.V. Shikhare the President of the Marathi T.S. Federation welcomed the delegates and spoke on the object of the Federation. He requested Prof. C.S. Trilokekar to preside over the Federation. Mr. M.G. Kantikar then spoke on the "Bharat Samaj Pooja". Immediately after the lecture a question and answer meeting presided over by Professors P.K. Telang and C.S. Trilokekar was held.

In the evening a meeting of the Order of the Star in the East was held. Dr. Shikhare, the Divisional Secretary, Prof. Gokhale of Hubli, Mr. G.S. Marathe of Poona, and Mr. Chiplonkar of Akola gave a short report of the work done in their respective areas. The meeting closed with an address of the President of the Federation Prof. C.S. Trilokekar. At night a Hari Kirtan on the life of Gopichand was performed by Mr. Ghate L. C. E. of Ville Parle, who though not a member of the Society beautifully expounded the theosophical ideas in the story showing his deep study of the theosophical literature.

On the second day after the Bharat Samaj Pooja and the Universal Prayers Mr. R.S. Bhagvat delivered his lecture on "Acquaintance with the Maharastra Saints". In the evening under the presidentship of

Mrs. Kashibai Kanitkar a lecture on the "Rights and Responsibilities of Women" was delivered by Mr. W. L. Chiplonkar.

On the last day after the usual Puja and Prayers Mr W. L. Chiplonkar delivered a lecture on "The Principles of Yajna". The President in closing the meeting laid stress on the third object of the Society. The day closed with a dinner, a musical entertainment and a Harikirtan by Mrs. Indirabai Deodhar which was greatly appreciated.

GUJRAT & KATHIAWAR.

The various groups formed under the Gujerat and Kathiawar Federation meet at different centres from time to time and are thereby able to do good propaganda work at various places, besides being able to develop the *esprit de corps* among the members of the T. S. In May last they met at Hadala where about 80 members representing the entire Province had gathered. Mrs. Desai has done useful work among women in the villages. A school for the 'depressed' classes is also being maintained at Hadala.

In June, the Panch Mahal Group met at Godhra under the presidency of Brother Gopalji Odhowji Thakkar. The gathering was quite a success and was marked by true brotherly feeling.

Dr. and Mrs. Cousins had a crowded programme at Ahmedabad from 8th to 11th July. Mrs. Cousins has been an indefatigable worker in the cause of Women and her lecture on "Woman's Part in Social Uplift" and on "Welfare Works" gave the audience much food for thought and, let us hope, also for action. Dr. Cousin's lectures were, as usual, full of literary grace and culture and gave his hearers a wider outlook on life which could be made so full of interest.

From 5th to 12th August 'Ommen Classes' will be held at Ahmedabad in Gujerat and at Jalalpur in Kathiawar.

SOUTH INDIA.

Madanapalle—The idea of a 'Community life' is proving more and more attractive. This year again a group of about 40 members met at Madanapalle when the Theosophical College provided necessary accommodation and its large-hearted Principal Bro. C. S. Trilokekar supplied the guests with all possible comforts. The daily programme of social life and of various activities was extremely pleasant and interesting. The instructive discourses of Sir T. Sadashiv Iyer,

Brothers Trilokekar and Ramchandra Rao were great attractive features. A word of thanks is due to Bro. N. Subramania Iyer, & Bro. Shiv Rao of Trichy and Anuaswami Rao of Pudducottah for their excellent arrangements.

ORISSA.

The fifth Session of the Orissa Theosophical Federation was held at Cuttack from the 8th to 10th July in the Town Hall under the presidentship of Sriyut Hirendranath Dutt whose instructive and informing lectures on 'Guru & Shishya' and 'Avatar Tattva' were highly admired by the public. Rai Bahadur Prya Nath Mukerji spoke on 'Advantage of Theosophy' and 'Karma'. Sawmi Sudhanand entertained the audience by lantern lectures. Questions and Answer meetings were also well appreciated.

PUNJAB.

Prof. H. C. Kumar whose merit as a T. S. lecturer is now well recognised by the public and the students in the Punjab, as also elsewhere, gave a series of lectures at Layallpore, two of which were illustrated with Magic Lantern slides. There are already six members of the T. S. at Layallpur and a branch is in course of formation.

Mr. Kumar's visit to Jhang was also quite successful. There he did useful work among college and school students.

- Multan had also the benefit of a visit from Prof. Kumar and his address to the students of the Government College was of great practical utility as he made a strong plea for mutual tolerance and friendliness among the followers of the various faiths in India.

RAJPUTANA & C. I.

Indore: A plot has been acquired from the Indore State for a Lodge building, and the Headquarters of the Malwa group are now busy getting out plans and collecting money. A school for the boys and girls of the sweeper class which was started some time ago by the President of the lodge, Mr. Huidekoper and run with the help of College Students, has now been taken over by the Indore State and the T. S. Lodge has been invited by the State to help to spread the desire for education among the untouchable classes in the city.

We had the good fortune to have a visit from Dr. Cousins. A very full programme was arranged for July 17, 18 & 19. On two days there was also an Arts Exhibition. This was an added delight to an already most delightful series of lectures. On every hand we were congratulated on the treat we had provided for our fellow-citizens.

The Federation Secretary proposes to start on a long lecturing tour in Rajputana which will last from August 1 to October 4.

Gwalior : P. Kanhyalal Razdan, an important state official in the Department of Education and Group Secretary T. S., while touring in Malwa and other parts of the Gwalior State visited a number of villages also, besides visiting the important towns of Shivapuri, Ujjain, Barnagar, Rutlam, Neemuch and Mandsaur. The visit to Rutlam was particularly fruitful.

Arrangements are being made to provide popular theosophical literature in Hindustani. A special donation has been raised for the purpose and so far three Adyar pamphlets have been translated, two are in process of translation and three independent articles are nearly ready for the press.

Brother Durga Shanker Nagar has been doing useful propaganda work. At Ikran he worked among the 'Depressed' classes. Some 15 members have joined the T. S. as a result of Brother Nagar's activity.

Brother H. C. Kumar's interesting lectures at Gwalior were very much appreciated.

Mhow : A specially interesting feature of the work of our members is the "good thought" circulated every day. Several members of the Lodge work in the same Government Office where a large number of people work under the same roof. The Secretary reports that the continuous dwelling on the same good thought every day has brought about a spirit of harmony in office work which is noticeable to all. We would recommend this idea to other members similarly placed.

Dhar : Before October 1926 the Lodge was practically dormant, and there were only a couple of members left. At present there are eight members on the list and weekly meetings are now regularly held in a rented building. In the Order of the Star in the East there are 12 members and they have started a Boy Scouts' Association. Members are also interesting themselves in Primary Education work and in improving sanitation.

(Contd. page 236)

Income.	Receipts upto 30th June 1927.	Budgeted amount for 1926-27.	Ba ance.
	Rs. As. P.	Rs. As. P.	Rs. As. P.
A. BENARES PROPERTY :—			
(a) Rents ...	2,418 0	8,400 0 0	982 0 0
(b) Garden receipts	345 4	250 0 0	95 4 0
B. DUES AND FEES —			
I (a) Lodge members dues	9,896 4 c	11,500 0 0	1,603 12 0
(b) Unattached members dues	1,394 8	1,200 0 0	194 8 0
(c) Committed dues Fund.	1,087 8 c		
II Entrance Fees.	1,439 14	0 0	189 0 0
C. OTHER SOURCES :—			
1. Interest	73 4 2	150 0 0	76 11 10
2. Convention	4,822 2 3	2,300 0 0	2,522 2 3
3. Theosophy in India :—			
(a) Subscription and sale	11 4	30 0 0	18 12 0
(b) Advertisements	70 6	70 6 0
4. Miscellaneous	11 7 2	100 0 0	88 8 10
D. DONATIONS :—			
(a) General ...	58 4 0	50 0	8 4 0
(b) Deficit Fund ...	30 8 0		30 8 0
(c) Improvements ...	640 0		640 0 0
E. PROVIDENT FUND COLLECTIONS:—	110 10 0		
F. ADJUSTMENT :—			
(a) President's Birthday Fund	635		
(b) Public Purposes Fund	222		
(c) T. E. T. Fund	733 0 0		
(d) Octogenarian Fund	137 15 4		
(e) Temple „	1,845 15 1		
(f) Hyderabad Deccan Fund	35 11 2		
(g) Vice President's Travelling Fund	30 0 0		
(h) E. S. Deposits	27 0 0		
(i) Other Deposits	900 0 0		
(j) Imperial Bank	20,584 13 0		
(k) Benares Bank.	730 2 0		
(l) Suspense a/c	394 13 3		
(m) Advances ...	177 8		

for 9 months ending 30th June, 1927

Expenditure.	Expenditure up to 30th June 1927			Budgetted amount			Balance.		
	Rs.	As.	P.	Rs.	As.	P.	Rs.	As.	P.
A. BENARES PROPERTY :—									
I Rents, Rates and Taxes ...	336	0	0	1,200	0	0	864	0	0
II Building, Repairs and Furniture ...	2,893	12	8	2,200	0	0	693	12	8
III Garden Establishment—									
(a) Servants ...	580	8	3	950	0	0	379	7	9
(b) Irrigation—Electric Engine and Pump (non-recurring) ...	1,268	15	3	800	0	0	—468	15	3
(c) Irrigation—Electric Engine and Pump (recurring) ...	491	10	0	400	0	0	91	10	0
(d) Servants Clothes ...	128	8	6	125	0	0	3	8	6
(e) Other expenses ...	49	13	0	150	0	0	100	3	0
IV Miscellaneous—									
(a) Lighting ...	308	8	0	400	0	0	91	8	0
(b) Choukidars and Sweepers ...	592	10	3	860	0	0	267	5	9
3. OFFICE EXPENSES, PROPAGANDA ETC.									
I Office :—									
(a) Establishment Head-quarters	2,032	0	0	4,100	0	0	1,817	2	6
" Adyar ...	250	13	6						
(b) Servants ...	208	0	0	330	0	0	122	0	0
(c) Printing, Stationery & Stamps	698	6	6	1,800	0	0	1,101	9	6
(d) Servants Clothes ...	28	1	6	75	0	0	46	14	6
(e) Furniture ...	36	15	0	200	0	0	163	1	0
II Propaganda :—									
(a) Lecturer's Salaries ...	1,685	0	0	2,700	0	0	1,015	0	0
(b) " Travelling allowance	677	6	0	1,200	0	0	522	10	0
(c) Vernacular Propaganda ...	79	11	0	400	0	0	320	5	0
(d) Theosophy in India Printing	708	0	0	3,000	0	0	1,875	0	0
(e) " Postage ...	427	0	0						
III Indian Section Library ...	16	3	6	200	0	0	183	12	6
IV Contributions : Ramkrishna Mission	30	0	0	60	0	0	30	0	0
V Other Expenses :—									
(a) Auditors fees ...	100	0	0	100	0	0		
* (b) Convention ...	7,467	3	6	3,500	0	0	3,967	3	6
(c) Provident Fund ...	36	14	0		
(d) World Congress ...	216	6	7	500	0	0	283	9	5
(e) Miscellaneous ...	158	0	0						
. ADJUSTMENT ITEMS :—									
(a) Suspense account ...	326	9	3						
(b) Deposits ...	1,936	2	0						
(c) Advances ...	692	13	0						
(d) Allahabad Bank ...	5,000	0	0						
(e) Benares. " ...	858	3	8						
(f) Postal S. Bank ..	110	10	6						
(g) Imperial Bank ...	18,384	15	10						
(h) Behar Federation ...	63	8	0						
(i) Karnataka " ...	13	8	0						
(j) Youth " ...	33	0	0						
(k) North Tamil " ...	2	8	0						
(l) West Tamil " ...	60	0	0						
(m) Mrs. Padmabai's a/c ...	415	9	0						
(n) Masonic a/c ...	582	10	6						

Dewas (S. B.) The Federation Secretary on her visit to the Hindi Lodge, Dewas (S. B.) had a very busy and happy three days. The strength of the lodge is now 6 including two ladies. A Youth Lodge has also been started with the help of Brother Desai and Shahane of Indore. Brother Dravid of Indore also once paid us a flying visit.

REVIEWS.

Sitareh-Subha. At last a T. S. magazine in Urdu. One reason that Theosophy has not made progress among Muslims in India is that it had not been given to them in the language and according to the mode to which their religious thinking is accustomed. Urdu, to many Muslims in the South is "Mussalmani." And any thought, however foreign, when dressed in it, has for that reason an easier access. Only through Urdu, can Muslim women be reached.

But to be popular and useful, magazines must be written in language easy to understand. Authors and editors in this respect certainly might well emulate the Khwaja Hasan Nizami who has developed Urdu as an easy vehicle of communicating thought, instead of the barrier which it sometimes becomes with just such a sprinkling of Arabic, Persian and Samskrit as is unavoidable.

The number before us for May-June is interesting in many ways. It has matter relating to all religions showing that true Spirit of Brotherhood that is of Theosophy. There is on the cover a beautiful picture of our President in her most natural attitude of serene strength. True poetry has always helped man to leap the barrier of creedal segregation and much of it we find in the pages of "*Sitareh-subha*" the Editor himself being a poet of no mean order.

Besides articles on art and philosophy, articles on the Evolution of Life and Form, on Death and Hereafter, Investigations into the past lives of individuals should have great value in drawing people to theosophical studies. For even among the many stout-hearted uncompromising followers of inspired religions, deep down there is lurking doubt that all is not well with their "Fire and brimstone" beliefs. It is hoped this will be remembered. The general tone and get up of the magazine is fine. Welcome then to *Sitareh-Subha* and hearty good wishes.

Abdul Karim.



सत्यान्नास्ति परोधर्मः ।

Vol. XXIV.

SEPTEMBER 1927.

No. 9.

A SUFI PRAYER.

By L. W.

Thou the seed, O Gardener,
And Thou, the virgin shoot !
The warm, wet earth,
The wind that cleanses,
The rain that dowers the soil,
The evening dew,
The morning snap of frost.
Garden and Gardener,
Thou !

Give me to know, O Gardener,
That I am nothing
Apart from thee.

If in the garden a secret place
I fill,
Give me to add one blossom
To the whole.

Or if I be a weed,
Without a place
In Thy fair Eden,
Then pluck me forth
With thine own Hand,
That I may know
The ecstasy,
The dear delight,
The matchless happiness
Of Thy Finger's Touch,
O Gardener !

(*The Occult Review* - June 1927)

THEOSOPHICAL SOCIETY

Adyar, Madras

July 19, 1927.

To

THE MEMBERS OF THE T. S. IN INDIA

DEAR FRIEND,

On December 26th, 1922, the Indian Section in Convention assembled unanimously resolved that the then General Secretary be requested to appeal to all Lodges to subscribe to a Fund, to be placed at the disposal of the President, subsequently called the "T. S. Public Purposes Fund." The response to the appeal was on the whole satisfactory, Rs. 44,837-8-6 being subscribed in 1923. In 1924, Rs. 39,392-5-2 were subscribed, while for 1925 the subscriptions dropped to about Rs. 9,000.

In 1924 the President, acknowledging the help given her during the preceding year, wrote to the members of the Indian Section: "My brothers, each of you should have a share—if only by giving an anna a month, if you are very poor—thus doing a duty at once religious and patriotic. Will even one of you refuse the offered opportunity of Service?"

The need to-day is as great as it was in 1924, indeed greater, for the work has grown, and India needs more than ever, in these dark days of unrest and of strife, the healing and strengthening influences of Theosophy. Yet, though the need has increased, the help has decreased, a very heavy burden and strain thus being cast on the President's shoulders. She has borne this burden happily for India's sake, but her resources are diminished, and unless India steps forward to help in work which, after all, is for her own uplift, much of the invaluable educational and other work, which now entirely depends upon the President, will either have to cease or to be seriously curtailed.

Australia, Britain and, I hope, America are, with some other Sections of the Society, joining together to present our President and Bishop Leadbeater with a sum which we trust will not amount to less than £10,000, so that some of their existing liabilities, incurred in the cause of Theosophy, may be discharged in honour of this auspicious year of their 80th birthdays.

I do not ask you to subscribe to this Fund, for some of the money may have to be spent outside India. India cannot at present afford the luxury of subscribing to work elsewhere. Poor as India is, every anna that can be collected must be spent on her own essential activities.

I ask my fellow-members of the Indian Section to signalise this soul stirring eightieth year of our President's life by reviving the Public Purposes Fund, a Fund dispensed by the President in India and for India according to her discretion, but not on political activity, so that every member may feel entirely free to subscribe.

Brethren of the Indian Section! Lodges of the Indian Section! Will you not take this opportunity of relieving our President of one of her greatest anxieties by offering to her at the ensuing Convention Rs. 50,000 to meet the needs of the Indian work for 1927, thenceforward arranging to collect a similar sum year by year?

There are over 400 Lodges in the Section. An average of Rs. 125 per Lodge will produce the sum required. Some Lodges may only be able to collect a fraction of this sum, while other Lodges, with the help of well-to-do members, may be able to collect much more. Let us aim at Rs. 50,000, however we collect it. The relief to our President will be very great, and the least expression of our gratitude to her is in freeing her from the constant, devitalising anxiety of wondering where the money is to come from, for work which is as much ours as hers.

My friend, Mr. Yadunandan Prasad, has issued an appeal for the Theosophical Educational Trust. He will, I know, agree to the merging of all subscriptions received through that appeal in the Public Purposes Fund on the understanding that such sums are ear-marked for the helping of the President in her educational responsibilities. Otherwise let contributions be sent to the "Hon. Treasurer, T. S. Public Purposes Fund," Theosophical Society, Adyar, Madras.

There is no time to be lost. Lodges and individual members should get to work without delay, sending their contributions, if preferred, in instalments. A provisional receipt will be issued in all cases by the Hon. Treasurer, but the President will probably desire to make individual autographed acknowledgment in due course.

Lists of contributions will be published from time to time in *Theosophy in India*.

Hasten, dear brethren, to earn the good karma of associating yourself, however humbly, with the President's magnificent services, especially in honour of her 80th year. I would not make this appeal, did I not know that the need is great and urgent, and needless to say I have the authority of our General Secretary to issue it.

Please !

GEORGE S. ARUNDALE

P. S. : I know there are many calls on the financial resources of our members, but I do not hesitate to say that the need of the President must take precedence over all but the most urgent claims. Much must be put aside for the sake of the vital need of the moment. The general work is even more important than local advancement.

THE U. P. FEDERATION T. S.

Dear Sir and Brother,

It has been decided to hold the U. P. Theosophical and Star Federation at Jhansi during the ensuing Dasehra and Durga Puja Holidays, *i. e.* from Monday the 3rd October to Wednesday the 5th October 1927, both days inclusive.

The Federation consists of about 24 Lodges and 5 Centres in this Province. Pandit Iqbal Narain Gurtu, Rai Bahadur Panda Baijnath, Pandit Ramchandra Shukla and Mr. Braj Vilas from Benares, Mr. Pearce from Allahabad, Professor Kulkarni and Mr. Razdan from Gwalior have kindly consented to attend. Prof. Kumar has also been invited.

I trust you will make every endeavour to bring with you as many members of your Lodge as you possibly can. In order that suitable arrangement for lodging etc. be made, I shall be obliged if you communicate the number of members that wish to come. The delegation fee is Rs. 2/-only. Delegates are also desired to bring with them their beds and mosquito nets.

With fraternal greetings,

Yours fraternally,
N. K. BHIDE,

23-8-27

Secretary, Satyaprakash Lodge,

THE OMMEN STAR CONGRESS 1927.

(THEOSOPHICAL NEWS BUREAU—LONDON).

4th August, 1927.

This year the Order of the Star in the East will again hold an International Congress at Ommen, Holland, where in the grounds of Eerde Castle a Camp is being organised from to-morrow till the 13th of this month. More than 2,500 members of the Order from nearly every country in the world have registered for the Camp. Mr J. Krishnamurti, the Head, who has already been staying at Ommen for some weeks; Dr. Annie Besant, the Protector of the Order; Mr. C. Jinarajadasa, Vice-President of the Theosophical Society, and other prominent figures in the Star movement will be present.

In addition to the sleeping tents, the Camp consists of sheds for meals, this year erected as semi-permanent buildings; a central point for the Camp fire, good sanitary arrangements and a pumping station for hot and cold water, a post and telegraph office, a big lecture tent, canteen, bookshop, etc. Castle Eerde, built and furnished in early 18th century style, has in the course of this year been partly rebuilt and made suitable for Headquarters purposes. Some twenty members are already living there permanently, working for the various activities of the Order.

The first day of the Congress counts as the day of arrival, on which the members will be registered and distributed to their temporary abodes. Saturday the 6th is set apart for gatherings of allied movements; on Sunday the 7th public lecture will be given at 2.30 (Dutch summer time) and on Wednesday 10th also non-members may attend a lecture at the same hour. Every day will open with a short, quiet meditation. In the mornings meetings will be held, and in the evenings the members will gather round a Camp fire, where the Head will usually give an address. The afternoons will be devoted to games and social intercourse.

The public lectures will be broadcasted from Hilversum, wave length 1070 M. (Dutch summer time is about 20 minutes earlier than English summer time).

After the Star Camp is over, the grounds have been let for three days (August 13/16) to the Theosophical Order of Service, which will hold its first International Congress there. Dr. Besant and Mr. Krishnamurti will attend this Congress also.

9th August, 1927.

Sunday morning, August 7th, at 10.30, the sixth International Starcamp was officially opened. All delegates had moved outside the entrance gate, which was closed by garlands of flowers. Preceded by girl-scouts, Mr. Krishnamurti and Dr. Annie Besant drew nigh. The latter arrived at the gate and cut down the barriers, after which she and the Head of the Order were the first to enter camp. The delegates fell in line and marched in the direction of the big lecture tent. Here Mrs. Besant and Mr. Krishnamurti gave their opening addresses. They both stressed the fact that the Order of the Star has emerged from the period of preparation proper into the stage of fulfilment. After this, Mr. D. Rajagopal, Chief Organiser of the Order of the Star, outlined to the members the new scheme for the re-organisation of the Order, confirmed by the Star Council, which is now going to be put into effect.

The afternoon was reserved for public lectures, which were attended by some two thousand of the members and by 398 visitors from outside. In addition, a number of representatives of the Netherlands and German press were present, as the guests of the Camp Management for the day. Dr. Annie Besant was the first speaker, and dealt with the subject of the new sub-race and the coming of the World Teacher ; after this, Mr. Krishnamurti, the Head of the Order, read three of his recent poems. All these addresses were broadcasted from Hilversum (1060 m). In the evening, after some music by Javanese gamalan-players, the Head lighted the campfire. In his campfire talk he announced that in the evenings of the week to come he intended to speak on the attainment of liberation through union with the Beloved, the Teacher Who is within all. This stage, which he has himself reached, is attainable for those who can master their own personalities, and who would "think through My mind and feel through My heart".

10th August, 1927.

This morning (August 8), in a very earnest address, Dr. Annie Besant told all the members of the Order of the Star that from now on, when the period of fulfilment of their fondest hopes and aspirations has actually begun, each one of them individually shares in a great opportunity and also in a great responsibility, as the privilege which they gain from association in the work of the Master puts upon them the obligation of making their own life in the outer world shine as an example of all that is high and noble.

In connection with this transition of the Order from the period of expectation to that of realisation, a new booklet for enquirers has been issued to-day by Mr. D. Rajagopal, the Chief Organiser of the movement, in which the revised objects of the Order are quoted as follows :

1. To draw together all those who believe in the presence of the World-Teacher in the world.
- 2, To work with Him for the establishment of His ideals.

In this little pamphlet the history and actual mission of the Order and of its Head, Mr. J. Krishnamurti, is summarised as follows :

THE GREAT FULFILMENT.

During the anniversary meeting of the Order of the Star in the East on December 28, 1925, at Adyar, Madras, India, for the first time the voice of the Teacher rang from the lips of J. Krishnamurti with the words :

I come to those who want sympathy,
Who want happiness,
Who are longing to be released,
Who are longing to find happiness in all things.

I come to reform, and not to tear down,
Not to destroy, but to build.

At the Star Camp at Ommen, Holland, in July, 1926, again the Teacher spoke to the assembled thousands around the Camp Fire, saying :

I belong to all people,
 To all who really love,
 To all who are suffering.
 And if you would walk,
 You must walk with me.
 If you would understand,
 You must look through my mind.
 If you would feel,
 You must look through my heart.
 And because I really love,
 I want you to love.
 Because I really feel,
 I want you to feel.
 Because I hold everything dear,
 I want you to hold all things dear.
 Because I want to protect,
 You should protect.
 And this is the only life worth living,
 And the only Happiness worth possessing.

These two proclamations were dissociated utterances, but now Krishnaji himself tells us : "*My Beloved and I are One.*" Because of this union, Krishnaji now turns to the world, ready to fulfil his mission, to bring to those who are suffering and sorrowing his knowledge of the way which alone leads to happiness and peace. He says :

"Because I have found liberation and intense happiness, because I am the Path of Peace, I want other people to enter on that Path. Because I really love, because I have the intense longing to redeem people, to save them from their sorrows, I shall go about teaching, I shall wander the face of the earth.

"Open the gate of your hearts that you may enter into Liberation, so that you will become in yourselves the true redeemers of mankind, so that you will go out and show to the people that are in sorrow and in pain that their salvation, their happiness, their Liberation, lies within themselves."

In the evening Mr. Krishnamurti gave his Campfire Talk to members,

11th August, 1927.

This morning (August 9), at the meditation, with which camp life starts every day, extracts were read from "St. Patrick's Breast Plate," attributed to the Patron Saint of Ireland; following this all present repeated the Lord's Prayer in their native language, terminating with a very beautiful Prayer for Peace composed by Mr. C. Jinarajadasa, the Vice-President of the Theosophical Society.

The main events of the day were a lecture in the morning by Dr. J. J. van der Leeuw on "The Conquest of Illusion," in which the speaker very strongly emphasised the necessity of transcending the limitations of time and space before ultimate Liberation of the soul can be attained. In the afternoon a play entitled "The Farewell," Dr. P. C. Boutens—being a fragment out of the life of Plato—was staged in an open-air theatre in the woods. The very beautiful symbolical dances in this play were performed by pupils from the famous Wichman School of Dresden.

In the evening, at the opening of his camp-fire talk, which dealt with the attainment of Liberation, Mr. Krishnamurti stressed the fact that it was not his mission to perform miracles, but to share with the world the message of happiness which for himself has been the greatest living reality. He also pointed out that discussion as to his person was purposeless, as he neither claimed nor desired any authority.

* *

15th August 1927.

The first part of the programme of the Camp at Ommen, Holland, was mainly devoted to the exposition of new points of view and to helping those present to make their individual contact with the Teacher. To use Mr. Krishnamurti's own simile, the picture which had hitherto inspired the members of the Order had now come to life, and each must ask himself what the living picture meant to him. To accept the World-Teacher on the authority of another would be useless, since authority varies from day to day nor must any seek to impose his own view of that living picture upon another.

During the second half of the week the speakers dealt more with the special lines of realisation and methods of work suited to individuals of various types.

On Wednesday morning Mr. C. Jinarājadāsa, Vice-President of the Theosophical Society, gave an inspiring address on the subject of "Where the Transcendent and the Immanent Meet." In the afternoon public lectures were broadcast in four different languages.

Thursday morning was devoted to a symposium on the subjects of "Life, Form and Ideal", with Mr. D. Rajagopal, Mr. Jeddu Prasad and the Lady Emily Lutyens as speakers. In the afternoon several business meetings took place.

Friday being the last day of the camp, the morning meeting was held in a beautiful natural amphitheatre among the pine woods, where Mr. Jinarājadāsa, Dr. Annie Besant and Mr. Krishnamurti spoke to an immense gathering. Mr. Jinarājadāsa first summed up the essence of the new teaching, according to his own point of view, in the idea of going forth to seek and work with the Divinity in the world of Nature and of Man. Dr. Annie Besant then drew a powerful picture of the great soul that, having itself reached the gates of liberation, would never consent to pass through so long as its weaker brethren remained in need of help. And Mr. Krishnamurti concluded with a fresh appeal to those present to set aside all dogmas and prejudices, and to carry back with them to the outer world a message free from all personal limitation, from all undue attempts to interpret himself and his teachings to others, remembering that his one desire was to stir each individual heart to seek within itself for that Happiness and Liberation which he himself had found.

This was indeed the key-note of his message throughout the days spent at Ommen and was repeated in his farewell address at the campfire on Friday evening, when he urged upon the members about to disperse to their forty different countries that each should take back with him so much of the Truth as he had been able to gather for himself, should live according to it, gather experience, and return next year with this experience as an offering to the Teacher. "To me", he added, "this parting does not mean separation, for I bear you all in my heart, and if once you likewise can bear the Beloved in your heart, then for you too there will be no more separation and no more loneliness'."

WHO BRINGS THE TRUTH ?

By J. KRISHNAMURTI.

When I began to think for myself, which has been now for some years past, I found myself in revolt. I was not satisfied by any teachings, by any authority; I wanted to find out for myself what the World-Teacher meant to me and what the Truth was behind the form of the World-Teacher. Before I began to think for myself, before I had the capacity to think for myself, I took it for granted that I, Krishnamurti, was the vehicle of the World-Teacher because many people maintained it was so. But when I began to think, I wanted to find out what was meant by the World-Teacher, what was meant by the taking of a vehicle by the World-Teacher, and what was meant by His manifestation in the world. I am going to be purposely vague, because although I could quite easily make it definite, it is not my intention to do so, because once you define a thing it becomes dead; if you make a thing definite—at least that is what I maintain—you are trying to give an interpretation which in the minds of others will take a definite form and hence they will be bound by that form from which they will have to liberate themselves.

What I am going to tell you is not on authority, and you must not obey, but understand. It is not a question of authority, nor of set lines which you must follow blindly—that is what most of you are wanting—you want me to lay down the law, you want me to say: I am so and so; so that you can say: all right, we will work for you. That is not the reason why I am explaining, but it is in order that we should understand each other, that we should help each other. I would make you see things now which you may see for yourselves, perhaps in this life or in some future life.

Now, when I was small boy I used to see Shri Krishna, with a flute, as He is pictured by the Hindus, because my mother was a devotee of Shri Krishna, and hence I created an image in my mind of Shri Krishna, with the flute, with all the devotion, all the love, all the songs, all the delight—you have no idea what a tremendous thing that is for the boys and girls of India. When I grew older and met with Bishop Leadbeater and the Theosophical Society, I began to see the Master K. H.—again in the form which was put before me, the reality from their point of view—and hence the Master K. H.

was to me the end. Later on, as I grew, I began to see the Lord Maitreya. That was two years ago, and I saw Him then constantly in the form put before me. I am telling you all this, not to obtain authority nor to create belief, but only in order to strengthen your own beliefs, your own hopes, your own minds and your own hearts. It has been a struggle all the time to find the Truth, because I was not satisfied by the authority of another, or the imposition of another, or the enticement of another; I wanted to discover for myself, and naturally I had to go through sufferings to find out. Now lately, it has been the Buddha whom I have been seeing, and it has been my delight and my glory to be with Him. I have been asked what I mean by "the Beloved"—I will give a meaning, an explanation, which you will interpret as you please. To me it is all; it is Shri Krishna, it is the Master K. H., it is the Lord Maitreya, it is the Buddha, and yet it is beyond all these forms. What does it matter what name you give? You are fighting over the World-Teacher as a name. The world does not know about the World-Teacher; some of us know individually; some of us believe on authority; others have experience of their own, and knowledge of their own. But this is an individual thing and not a question about which the world will worry. What you are troubling about is whether there is such a person as the World-Teacher, who has manifested Himself in the body of a certain person, Krishnawurti; but in the world nobody will trouble about this question. So you will see my point of view when I speak of my Beloved. It is an unfortunate thing that I have to explain, but I must. I want it to be as vague as possible, and I hope I have made it so. My Beloved is the open skies, the flower, every human being.

I said to myself: until I became one with all the Teachers, whether They are the same is not of great importance; whether Shri Krishna, Christ, the Lord Maitreya, are one is again a matter of no great consequence. I said to myself: as long as I see Them outside as in a picture, an objective thing, I am separate, I am away from the centre; but when I have the capacity, when I have the strength, when I have the determination, when I am purified and ennobled, then that barrier, that separation, will disappear. I was not satisfied till that barrier was broken down, till the separateness was destroyed. Till I was able to say with certainty, without any undue excitement, or exaggeration in order to convince others, till I was one with my Beloved,

I never spoke. I talked of vague generalities which everybody wanted. I never said: I am the World-Teacher; but now that I feel I am one with the Beloved, I say it—not in order to impress my authority on you, not to convince you of my greatness, nor of the greatness of the World-Teacher, nor even of the beauty of life, the simplicity of life—but merely to awaken the desire in your own hearts and your own minds to seek out the truth. If I say, and I will say, that I am one with the Beloved, it is because I feel and know it. I have found what I longed for, I have become united, so that hence forth there will be no separation, because my thoughts, my desires, my longings—those of the individual self—have been destroyed.

Hence I am able to say that I am one with the Beloved whether you interpret it as the Buddha, the Lord Maitreya, Shri Krishna, or any other name.

For sixteen years you have worshipped the picture which has not spoken, which you have interpreted as you pleased, which has inspired you, given you tranquility, given you inspiration in moments of depression. You were able to hold to that picture because that picture did not speak, it was not alive, there was nothing to be kept alive; but now that the picture, which you have worshipped, which you have created for yourselves, which has inspired you, becomes alive and speaks, you say: Can that picture, which I worshipped, be right? Can it speak? Has it any authority? Has it the power to represent the World-Teacher? Has it the magnitude of His wisdom, the greatness of His compassion, fully developed and can it be manifest in one individual? These of course are questions which you must solve for yourselves. You remember the well-known story by Dostoevsky in which the Christ reappears? He had been preaching and He went at last to Rome, and the Pope invited Him, and in secrecy fell on his knees and worshipped and adored Him, but kept Him imprisoned. He said: "We worship you in secrecy; we admit that you are the Christ; but if you go outside, you will cause so much trouble; you will create doubts, when we have tried to quell them".

Now that picture is beginning to get alive, and you cannot have anything real, you cannot have anything true, which is not alive. You may worship a tree in the winter-time, but it is much more beautiful in the spring, when the buds, when the bees and the birds, when all the

worlds, begin to be alive. Through the years of winter you have been silent and not questioning yourselves very sincerely, it has been comparatively easy; but now you must decide for yourselves what it all means. Before it was easy to say that you expected a World-Teacher and it meant very little; but now you are face to face with the problem of that picture coming to life. Whether you are going to worship continually a mere picture, or worship the reality of that picture, must, of course, be left to the individual. But do not, please, try to use your authority to persuade another, as I do not use mine to convince you of the truth of that picture being alive. To me it is alive. Though I used to worship that picture, I was not satisfied in the mere worshipping; I wanted to find out, to get behind the frame of that picture, to look through the eyes, think through the mind, feel through the heart of that picture. I was not satisfied, and because of my dissatisfaction, because of my discontentment, because of my sorrows, I was able to identify myself with the picture and hence I am the picture. There is nothing very complicated about it, nothing very mysterious, nothing to be excited about in order to convince others. It is when you are willing to put yourself under some authority that you will be broken—and quite rightly because authority varies from day to day. One day it will be one persons, another day it will be another, and woe to the man that bends to any or all of them. That is the very thing that we must not have, and that is what you are trying to bring about. You want an authority that will give you courage, that will make you develop more fully; but no external authority will ever give you courage, that will make you develop more fully; but no external authority will ever give you the power to develop. Whether the truth which the picture speaks, when it has come to life, is of importance or not must be examined by yourselves.

It has been my practice to listen to everybody, always. I desired to learn, from the gardener, from the pariah, from the untouchables, from my neighbour, from my friend, from everything that could teach, in order to become one with the Beloved. When I had listened to all, and gathered the Truth wherever I found it, I was able to develop myself fully. Now, you are waiting for the Truth to come out of one person; you are waiting for that Truth to be developed, to be forced upon you by authority, and you are worshipping that person instead of the Truth. When Krishnamūrti

dies, which is inevitable, you will make a religion, you will set about forming rules in your minds, because the individual, Krishnamurti, has represented to you the Truth; so you will build a temple, you will then begin to have ceremonies, to invent phrases, dogmas, systems of beliefs, creeds, and to create philosophies. If you build great foundations upon me, the individual, you will be caught in that house, in that temple, and so you will have to have another Teacher to come and extricate you from the temple, pull you out of that narrowness in order to liberate you; but the human mind is such that you will build another temple round Him, and so it will go on and on. But those who understand, who do not depend on authority, who hold all peoples in their hearts, will not build temples—they will really understand. It is because a few have truly desired to help other people, that they have found it simple. Others who have not understood, although they talk a great deal about it, and of how they will interpret the teaching, will have difficulties. It is perfectly simple for me to go out into the world and teach. The people of the world are not concerned with whether it is a manifestation, or an in-dwelling, or a visitation into the tabernacle prepared for many years, or Krishnamurti himself. What they are going to say is: I am suffering, I have my passing pleasures and changing sorrows; have you anything lasting to give? You say you have found Happiness and Liberation: can you give me of that, so that I can enter into your kingdom, into your world? That is all they are concerned about and not the badges, the orders, the regulations, the books. They want to see the living waters that flow under the bridge of human beings, so that they can swim with those waters into the vast ocean. And what you are concerned with all the time is how you are going to interpret. You have not found the Truth for yourselves, you are limited, and yet you are trying to set other people free. How are you going to do it? How are you going to discover what is true, what is false, what is the World-Teacher, what is reality, if you have not cleared the stagnation from the pool so that it will reflect the Truth?

I have always in this life, and perhaps in past lives, desired one thing: to escape, to be beyond sorrow, beyond limitations, to discover my Guru or my Beloved—which is your Guru and your Beloved, the Guru, the Beloved who exists in everybody, who exists under every common stone, every blade of grass that is trodden upon. It has been my desire, my longing, to become united with Him so that I should

no longer feel that I was separate, no longer be a different entity with a separate self; and when I was able to destroy that self utterly, I was able to unite myself with my Beloved. Hence because I have found my Beloved, my Truth, I want to give it to you.

I am as the flower that gives scent to the morning air; it does not concern itself with who is passing by. It gives its scent, and those who are happy, who are suffering, will breathe that scent; but those who are contented, who are not longing, who do not care, who have no idea of the delights of the scent, will pass by unheeding. Are you going to compel them to stop and breathe that scent? You are concerned with how you are going to convince them. Why should you convince them? You will only convince those who are really searching. It is because you are doubting in your own search, that you are not searching truly; you are satisfied with your little knowledge, your little authorities. You want those authorities to speak, to save you from your doubts. Suppose a certain person was able to tell you that I am the World-Teacher, in what way would it help, in what way would it alter the Truth? In what way would understanding come to your mind? If you depend on authority, you will be building your foundations on the sands, and the wave of sorrow will come and wash them away; but if you build your foundations in stone, the stone of your experience, of your own knowledge, of your own sorrows and your own sufferings, if you are able to build your house on that, brick by brick, experience upon experience, then you will be able to convince others. Up till now you have been depending on the two Protectors of the Order for authority, on some one else to tell you the Truth, whereas the Truth lies within you. In your own hearts, in your own experience, you will find the Truth, and that is the only thing of value. That alone will satisfy your afflictions, that alone will clear your sorrows, and that is why I feel I have got to speak of these things. I could not have said last year, as I can say now, that I am the Teacher; for had I said it then it would have been insincere, it would have been untrue. Because I had not then united the Source and the Goal, I was not able to say that I was the Teacher. But now I can say it. I have become one with the Beloved. I have been made simple, I have become glorified because of Him, and because of Him I can help. My purpose is not to create discussions on authority, on manifestations in the personality of Krishnamurti, but to give the waters that shall wash away your

sorrows, your petty tyrannies, your limitations, so that you will be free, so that you will eventually join that ocean where there is no limitation, where there is the Beloved.

I hope I have made it clear; and to the minds that will understand, it should be clear. The minds and the hearts that have groped, that have searched, that have longed to find the Truth—they will find it. You are not going to convince, to alter the mode of life in those who do not desire to alter; but as I have changed and become one with the Beloved, as I have found my end, which is the end for all, and as I have become united with the end, because I have affection—and without affection you cannot attain the end—because I bear love, because I have suffered and seen and found all, naturally it is my duty, it is my pleasure, my dharma, to give it to those who have not. Whether I give it through the Order of the Star, or through any other body, that is of no value. People are not going to be concerned through what body it comes; they are only going to be satisfied if their sorrows, their pleasures, their passing vanities, their fleeting desires, can be killed and a greater thing than these established.

When once you understand the truth of this Liberation and of this Happiness, it will set you free from yourselves, from all your vanities, pleasures, afflictions, and sorrows. As I have attained liberation, I want to give of it; but you say: You must give it in a certain fashion of language. Does it really matter out of what glass you drink the water, so long as that water is able to quench your thirst? Does it really matter who feeds you, so long as by that food you are satisfied and strengthened? Because you have been accustomed for centuries to labels, you want life to be labelled. You want Krishnamurti to be labelled, and in a definite manner, so that you can say: Now I can understand—and there will be peace within you. I am afraid it is not going to be that way. Can you bind the waters of the sea? People have tried, but there is always disaster. I do not want to be bound, because that means limitation. You cannot bind the air; you can hold it, you can pollute it, you can put poison in that air, but the air which is outside, which is for all, you can never control. I am not going to be bound by any one; I am going on my way, because that is the only way. I have found what I wanted; I have been united with my Beloved, and my Beloved and I will wander together the face of the earth.

You will never be able to force people, whatever authority, whatever dread, whatever threats of damnation you may use. That age is past; this is an age of revolution and of turmoil; there is a desire to know everything for oneself, and because you have not that desire inside you, you are being kept in the world of limitations. You think you have found, but you have not found. Because you have been made certain in your little uncertainties, you think you can convert the world.

When the Eiffel Tower was built, it thought itself the most beautiful, the most wonderful, the highest thing in the world, till a small aeroplane came flying over it. You are all thinking that you can run with the deer and roar with the lion, but you can only run with the deer and roar with the lion when you have become united with the Beloved. It is no use asking me who is the Beloved. Of what use is explanation? For you will not understand the Beloved until you are able to see Him in every animal, in every blade of grass, in every person that is suffering, in every individual.

So, friends, the only thing that matters is that you should give the waters that will quench the thirst of the people—the people who are not here, who are in the world. And the water that will give satisfaction, that will purify their hearts, ennoble their minds, is this: the finding of the Truth, and the establishing in their own minds and in their own hearts of Liberation and Happiness.

(An address published by the
Star Publishing Trust, Ommen,
Holland.)

Since all evolve from man to God, sooner or later all men will come to that peace. But it can be sooner rather than later, if we will. The way begins—by “killing-out the desire of life”. But what value is there to us of any peace, if there is nothing left of us after we have killed in us the desire of living? What value is Nirvâna to a mummified soul? Better our little self, even if infinitesimal in extent, and even if suffering is its perennial lot. Better life of any kind, than no life whatsoever.

But the great Teachers have never said that we are to seek the ending of *life*, but only to seek the ending of the *desire* of life. To live and to desire to live are distinct things. With the clear recognition of that distinction, the way opens before our feet,

The Mediator by C. J.

THE LITTLE FLUTE-PLAYER.

I.

A peacock-feather in his hair,
 An anklet on his foot,
 He comes the little Flute-player
 Himself a living Flute.....

Kanya ! Kanya !

The children shout and run
 Swarming around like golden bees
 In the fields of Brindāban.

II.

Cross-legged besides the Jamuna
 He plays a joyous tune,
 The pale Kadamba blossoms fall
 About him in a swoon.

Murari ! Murari !

Calls the koel from the brake

Mukunda ! Mukunda !

Whispers the hooded snake.

III.

Gopala ! Gopala !

The milkmaids in a trance

Fling down their pearly curds and fly
 Into a circling dance.

Govinda ! Govinda !

The herdsman leave their dun

And brindled kine in Gokul

And the glades of Goverdhan.

IV.

The tides pause in their pilgrimage.

Blue clouds forsake their quest,

The winds in the Sarisha grove

Fold up their wings and rest,

Lured by the little Flute-player,

Who is a secret King

And holds within his sceptred flute

The magic of the spring.

SAROJINI NAIDU.

(*New India*, 3rd, August, 1927).

TEACHINGS OF THE HOLY TWELVE

(Continued from p. 157)

II. THE ARENA OF LIFE.

The Founders and Teachers of all Religions have authoritatively declared certain rules of conduct which are universal in character and have stood the test of all times. The practical utility of these rules in promoting human well-being has justified them before the bar of reason and of experience, and the fundamental moral principles enunciated by Them have not so far been improved upon because they are based on the great truth of the Unity of Life. As we advance in knowledge and wisdom through experience, we begin to realise that any injury done to another ultimately reacts on ourselves, while any good done to others in thought, word and deed, brings about a general happiness which we also share. God is One, and all things live and move and have their being in Him. His will works for the good of all, and in the true spirit of Islam when we harmonise our will with His will the highest good follows, and each of us being part of the great unity of Life feels happy.

CHARACTER

The standard of virtue prescribed in the *Hadis* is "Adorn yourself with Godly characteristics". The need for this is obvious. Between the savage and the Perfect Man there lies the history of all human efforts, their early failures and their later achievements. The savage—with his mind undeveloped, his appetites and passions uncontrolled like the animal from which stage he has just emerged, and covered in the thick veil of ignorance which takes long to wear out—leads a life which is neither moral nor immoral but only unmoral. At the other end of human evolution stands out the Perfected Man illumined with experience, knowledge and wisdom, in whom the God within meeting the God without expresses Divine Beauty in all its magnificence and splendour. It is in the intermediate stage between these two extremes that man develops a moral sense, follows rules of ethics and of conduct, builds a character and gradually outgrows the beast in him by controlling his lower nature and giving fuller play to the higher or the spiritual. His ultimate triumph consists in realising the divinity that lies enshrined in him. Men's minds are of three kinds. One which is blind and has no virtue; second, which has both evil and virtue, in which case his thoughts are sometimes pure and at other times impure, the third has an illuminated

consciousness which is identified with the Eternal".¹ To what stage of spiritual greatness a man has arrived we can judge by his character. Human frailties exhibit a want of character, while human perfection marks its climax.

HAPPINESS AND PAIN.

"O ye Muslims, remember no one suffers but on account of his past sins"²

The so-called 'sin' is but ignorant action which in its effect produces injury, either material, moral, mental or spiritual. It is an 'evil' because in some form or other it stands in the way of human happiness and progress. Its origin does not lie in any inherent wickedness in man but simply in his ignorance. Knowledge and wisdom are its surest cure. Knowledge plays a great part in character-building. Ignorance breeds attachment to material objects and a strong desire to possess them exclusively. It leads man to enjoy the objects of senses very often through indulgence in passions. It is this which produces moral weakness. Avarice is a moral weakness, an overpowering passion for possession which does not care how it causes pain to another by dispossessing him. It is therefore that the Holy Order in Islam taught "Attachment towards the earth (objects of senses) is the cause of all sins." "Beware of your lower desires as you do of an enemy"³. "Heaven is denied to him who has been brought upon unlawful possessions."⁴. Hazrat Ali declares :—"He is not my follower who acquires holdings unlawfully to support himself".⁵ Even a desire for lawful possessions has a binding effect and cramps the human soul. Says Ali "I shall not waste energy over attaining objects that perish at last and (consequently) bring worries. If I obtain anything even by fair means I shall have still to account for it (later); but if I employ foul means to acquire possessions I shall have to suffer for these sins"⁶.

If ignorance leads us on the path of selfishness, greed and evil—popularly called 'sin'—causing injury to others and reacting as pain and suffering on ourselves, making our life practically a hell for us,

1. Alkafi, page 573.

2. Jawahir-ul-Akbar.

3. Alkafi, page 537.

4. Irshadul Qulub, page 67.

5. Irshadul Qulub, page 71.

6. Nahjul Balagat, page 142.

wisdom helps us in doing Right Actions which bring about general well-being. Good actions bring in return happiness to the doer of such actions making this earth a heaven for himself and others. Hazrat Hasan is reported to have narrated an incident where the Prophet enjoined upon his followers the absolute need of gaining true understanding and wisdom. A man once spoke very highly of the piety of a certain person and to this the Prophet said: "Do not judge by his piety but by his wisdom, because God shall recompense men according as they gained wisdom" ⁷.

Hazrat Hasan has also emphasised the same principle thus:—"The best of all the blessings bestowed by God upon man is wisdom, because wisdom saves man from worldly pains, and it is wisdom that saves him from sufferings in the next world" ⁸.

Again "Two kinds of men realise the utility of their birth in this world. One who continues to add his virtues day after day, and the other who after committing sin becomes ashamed of it and turns to God" ⁹.

"Remorse over bad deeds helps to eradicate evil". ¹⁰

A change from crass ignorance to perfect wisdom involves a process of mental and moral growth, of spiritual progress and evolution. There is a significant passage in the *Nahjul Balagat* ¹¹ which brings out the point rather strikingly:

"The stages in Heaven rise in height, one above the other. The gifts in Heaven are everlasting and the inhabitants of Heaven are never turned out of it; they never become old or needy."

According to the above, life in the Heaven-World is not a state of unprogressive goodness and happiness. The measure in which we can enjoy heavenly life depends upon our individual capacity to fill ourselves with happiness. This capacity varies in degree according to the stage of our evolution and the character we have formed in our physical life. In heaven we never become 'old or needy' because we enjoy a condition of existence in which there is fuller and more increased life instead of any manner of diminution of life or decay which is usually associated in the physical world with old

7. Irshadul Qulub, page 201.

8. Irshadul Qulub, page 201.

9. " " " 184.

10. Alkafi, page 575.

11. Nahjul Balaghat, page 162.

age, want, disease and mental suffering. The "gifts in Heaven are everlasting and the inhabitants of Heaven are never turned out of it" because in that condition of existence we freely partake in a very much more abundant measure of the All-Embracing Life of God who is Everlasting and Eternal. It is the world where our consciousness is unaffected by lower desires and free from evil and enjoys a condition of undisturbed bliss. In that world the human soul reaps the harvest of all noble thoughts, pure emotions and good deeds brought into play in our life on earth. Says the prophet : "They will enter the Garden of Bliss who have a true, pure and merciful heart" ¹².

THE WORLD AND ITS USE.

Hazrat Husain says : "Oh thou Adam's child ! Bethink ye who are the traces of those mighty kings who colonised forlorn regions and who built huge tanks and planted orchards, how they had all to leave these behind against their wishes, passing into the hands of others the ownership of all that they clung to as their own possessions. Know the same lot awaits thee" ¹³.

While recognising and stressing upon the transient nature of the material world of phenomena, Islam has not enjoined complete seclusion from it. Its founders constantly took an active part in the affairs of the world. To them our material existence was but a means to an end, and matter could be made a handmaid to spiritual progress. Only man had to be careful to make himself the master and not the slave of worldly objects. Hazrat Ali, in the following passage, has in a forcible manner warned us against the dangers of "Materialism" which limits its vision merely to the 'visible' objects that could be known through our physical senses, and which in spirit and in conduct degenerates itself into slavish pursuit for material gains :

"Mark the end of mighty Rulers who in their lifetime indulged in much pomp and show. It is the earth that now rules over them and has assimilated their blood and bones. Like stones their bodies lie buried in their graves with no chance of growth. No one expects the return of the physical bodies that are dead. Though away from our sight they know us, but very few of us know that they still exist. Before their death they lived among groups and tribes but now they are separated. They have drunk a deep draught which has paralysed their faculty of speech, deafness has overcome their sense of hearing

12. Sayings of Mohammad, 22.

13. Irshadul Qulub.

and physical inactivity has taken the place of activity. Physical relationships have been separated by death. Their bodies can neither see light nor darkness, their handsome faces have been reduced to particles of dust. God knows how many respectable bodies that were once nourished on the daintiest dishes have become food for this earth"¹⁴.

But with all the warnings given through the ages by saints and sages, mankind has always felt the domination of the physical world much too strong and difficult to resist, and the vast majority of people so easily fall a prey to its attractions and afterwards suffer from the reaction that follows in the shape of numberless cares and sorrows. It is only the courageous few who possessing sufficient understanding try to master it.

"The world attracts to itself first, then it gives suffering and then it throws off"¹⁵.

"The world is a passing plane for souls who have to reach a permanent plane. Two types of men are found here; one who have sold themselves to this world and fail, the other who stand above it and succeed"¹⁶.

"There can happen nothing worse in this world than that man should spoil his future. Heavenly possessions cannot be acquired without sacrifice (of worldly possessions)"¹⁷.

There is, however, no need to despair. Man must live a busy and active life using fully the gifts of this world and the opportunities it affords, but he should constantly subordinate its use to a higher and spiritual end and live the inner life in an attitude of detachedness.

Hazrat Alsâdig Jafer counselled his son in these words: "Beware of laziness, because a lazy man is denied the blessing of spirit and matter"¹⁸.

Again Ali says: "Do not expect to reach high degrees in the other worlds without being practical"¹⁹.

"The world has not been created for self (aggrandisement), but for the service of others"²⁰.

14. Nahjul Balagat, p. 468.

15. Nahjul Balaghat, Part III p. 242

16. " p. 175

17. " p. 238

18. Alkafi 2nd edition, p. 13

19. Nahjul Balaghat

20. " Part III p. 252

THE BRIDAL OF EAST AND WEST.

At the outset, it may as well be said that this title is not merely an attempt at pretty language, but has a prosaically literal significance. An attempt is to be made to show that the union that indisputably is coming about between East and West—not wholly, at present, to the satisfaction of the former, who seems an unwilling Bride—is no mere mechanical arrangement of Government reforms or international agreements, but follows an ordered impulse of life forces, and is a sequential stage in the evolution of the Aryan race. Conceding that the culture of the East is in many important respects opposite to the culture of the West, the claim is that for that precise reason each has need of the other, and their synthesis is inevitable.

It has been well said that every great step in human advance is the result of a new synthesis, but it must be remembered that no synthesis is possible till analysis has been done. Each side of an arch must be faithfully built up, on exactly opposite principles, before the cornerstone unites them in the perfect harmony of a single structure. In the initial stages of its building, each support of the arch must show a one-sided development which in itself lacks symmetry, until the eye is able to include the two opposites, and perceive the complementary details which mark them as destined for union. Not to push the metaphor too far, it would yet appear that what is needed is not mere dissimilarity, but such entire contrariness as paradoxically implies unity, as the two sides of a shield, or lights and shadows.

The student of history sees many a new development of Aryan culture to be born of a synthesis of two seemingly opposing cultural streams, rather than of pure or unmixed origin, and the analogy of life and its process of procreation should lead us to expect nothing else. The Hellenic genius reached its perfection, not among the exclusive Spartans, but among the Athenians, who claimed a twofold origin for their wonderful culture in the myth of the dispute between Poseidon and Pallas Athene as to who should dower most richly the beloved city. Poseidon stands for the religious cult of a pre-Aryan civilisation, which the Hellenic new-comers, worshippers of grey-eyed Pallas Athene, wisely did not disdain; so they combined with the 'autochthonous sons of the soil to form an Ionian people, the flower of the Greek race. In the old story the gift of Poseidon was the horse, while

that of Pallas Athene was the Olive tree, which seems to mean that the earlier people were hunters and warriors, while the new-comers were agriculturists and cultivators of the arts of peace—promising opposites for an effective union! Chivalry in mediæval Europe was the child of Catholic Christianity and pre-Christian, universal (largely Eastern) Nature-worship, such as Christianity ostensibly regarded with horror. Modern European culture was born at the Renaissance, of Protestantism and Greek Paganism; and Nineteenth-Century Romanticism was the offspring of Science and Teutonic Mysticism.

All these, however, are minor, not comparable with the great synthesis for which the T. S. is to-day preparing the world. A greater cycle has now drawn to its close; a new phase of Aryan culture is to be manifested, and for this the accepted “impossible” is to be made possible, East and West are to meet, and the miraculous “new birth” to come of their marriage. Though we may all agree that Kipling’s words—“For East is East and West is West, etc”—have been unwarrantably taken out of their context to the narrowing of their meaning, that East and West are relative terms, and moreover that 180° East = 180° West in literal truth, yet it remains true that *going* east is the direct contrary to *going* west, so the way is different, while the goal is the same, and no attempt need be made to minimise the differences in the present argument, since these very differences form qualifications for a synthesis.

From a Theosophical point of view, it is easy to see why the culture of a new sub-race should derive partly from Asia, and India in particular. Each Aryan sub-race in the past went forth from the root-stock in its Central Asian home. Now that root-stock is in India, and again must sound strongly the Aryan key-note in the new variation of the racial theme, and it is most significant to note the close coincidence of time between the discovery of the great continent to the west which was to be the chief home of the new sub-race, and the opening of closer relations between Europe and India through Vasca da Gama’s discovery of the Cape route to the East. All through the nineteenth century European seers and mystics have been turning to India for light and inspiration, till the time came for the Theosophical Society to be formed actually as a link, an ark to carry the seeds of Aryan culture to its new Ararat, when the floods of social dissolution should have subsided.

Let us now examine the Eastern and Western streams of Aryan culture side by side, seeing how far they are complementary. We may take Indian as representing East Aryan, since in India are to be found representatives of all the three earliest sub-races, which have already largely synthesized their cultures. A tabular form is convenient for comparison.

WEST	EAST
<i>Key-note</i> —Power.	Wisdom.
<i>Mental type</i> —Practical.	Philosophical.
<i>View of life</i> —A struggle against evil.	An ordered progress.
<i>Duty to God</i> —Self sacrifice.	Self development.
<i>Duty to man</i> —Service in active well-doing.	Service in subordination to society.
<i>Art</i> —Developed on form-side Academic, Realistic.	Developed on life-side—Popular, Symbolic.
<i>Social organisation</i> —Economic—elastic-division by wealth and education.	Religious—rigid-division by caste and function.
<i>Virtues prized</i> —Truth, justice, honesty.	Gentleness, unselfishness, generosity.
<i>Social abuses</i> —Industrial competition—exploitation of weak.	Traditional depressed classes—enslaving of women.
<i>Result</i> —Material progress, but tainted with corruption. Spiritual dissatisfaction, shewing itself in a turning to Eastern mysticism.	Spiritual progress but material dissatisfaction, shewing itself in a turn to Western science.

One interesting point which emerges from such a comparison is that, along both streams of culture, the aim of religion seems to have been partly to counteract the otherwise enormously preponderating tendency, so that the individualistic and combative Westerner has been continually urged by his religious teachers to be self-sacrificing and humble, while the communistic and submissive Easterner has been taught to look on himself instinctively as master of his own soul, and to make his own spiritual self-liberation a primary object. Here is a striking example to shew how the way has been long prepared for mutual understanding and union, first in the higher things of the spirit. That such spiritual fusion is now taking place may be easily

observed, by any Westerner who comes to live in the East, or *vice versa*. The first reaction of two opposites is inevitably some amount of repulsion, and at first the incongruities strike the newcomer—things which fall short of what he has known or expected. The Indian in England is repelled by what seems to him hardness, as also by the drab monotony of a life founded on business principles—the Cash Nexus. The Englishman in India finds himself condemning an easy-going complacency which too often sacrifices truth, and a callousness to old established social wrongs which to him are intolerable. Yet, if either Indian or Englishman will allow himself to change and be changed, in the gentle alchemy of nature, insensibly each beyond these frets will find contentment, find a beauty and truth which supplement the beauty and truth of his own system. You will say, English and Indians have so far been mixed to no purpose, for they have refused to blend. To some extent that is doubtless true, and hence the urgent need of Theosophical work to quicken the process : but it is not wholly true, nor at all true in the most vital particulars. Their souls have already come together, though personalities yet hold aloof. India can afford to forgive England the economic wrongs she has suffered from her, for on the other hand England has freely given of her best in her grand literature, and if India to-day is a new India, young in hope, vigour and aspiration in spite of hoary age, it is largely through the spiritual message which came to her across the seas, in the words of English poets and sages, the true missionaries of light and freedom ; for as Carlyle said, great literary works of genius form the Bible of each race. But it is no one-sided favour ; England, with all Europe and America, have received as much as she has given, and all her nobler sons freely acknowledge the debt. In the nineteenth century she began to tire of her profitless pursuit of material objects, and turn longing eyes to the East, where men seemed still to have leisure to live and to think, as human beings, not efficient machines. Slowly she is learning the lessons she needed, that “Man does not live by bread alone,” and that the “Words” that have proceeded “out of the mouth of God” are not the literally printed black and white script of the Jewish Bible, but what the Moving Finger writes in every age, in every nation and in every human heart. Is it then too much to claim that each from the other has learned “The Words of Life”, which have enabled it to rise from a condition of fast-increasing torpor, resembling death ? To India the Spirit of the West breathes greater

strength and independence, a mastery of material conditions to be turned to social service ; to England and Europe the Spirit of the East breathes greater gentleness and tolerance, and a discrimination of the real from the unreal.

So we come back to the idea of the Bridal, the Alchemical Marriage which for the mediaeval mystics typified the consummation of their toil, the Great Discovery. But the perfect marriage is a pure union in which there can be no inequality of partnership, and again it is striking to see the close analogy between the degradation of woman in social customs, and the degradation of those races which have stood spiritually for the great feminine principle, the Divine mother, Wisdom, in relation to those that have more exemplified Power. Probably the one wrong cannot be fully retrieved without the other, and the World's Redemption must wait till woman holds her rightful position in the East, as she is beginning to do in the West. But already we may catch some overtones of the triumphant marriage song, and who can gauge to what extent the healthful processes of nature will be quickened by the coming of the Great Alchemist in our midst !

HELEN VEALE.

FLOWERS FROM OTHER GARDENS.

I

QUESTION AND ANSWERS.

Bishop Leadbeater has kindly furnished answers to the following questions submitted by members :—

Devas and Men.

QUESTION ; *Do you know of any living people here to-day who belong to the Deva Kingdom, but are incarnated as men or women among us ?*

BISHOP LEADBEATER : Such cases would be very unusual, I should think. What does happen sometimes, but rarely, is that a nature spirit when individualizing instead of becoming an Angel has become a man. That is very rare, but some students have held that it is commoner than I have yet seen reason to believe. Maurice Hewlett

has given a high estimate of the number of people whom he thought had passed through that change. It is only a matter of opinion. I do not think the number is so large. He spoke of from two hundred to three hundred people. I should have thought twenty would be much nearer the actual number.

Moses and Manu.

QUESTION :—*Is Moses in incarnation ?*

BISHOP LEADBEATER :—I have not the slightest idea. I am not at all sure that Moses is an historical character. You must not take it for granted that the characters you read of in Bible are necessarily historical at all. Some are not ; others probably are, but we do not know for certain. Moses is alleged to have led his people out of Egypt ; that looks very much a Manu leading a migration—it is more like a tradition of that kind.

Black Magic.

QUESTION :—*According to a note in a book called "The Romance of Sorcery" if you rubbed a certain ointment over your body it would greatly assist your astral entity to leave the physical body in full consciousness. What ointment or what mixture would you need ?*

BISHOP LEADBEATER : You know sorcery is a word which is used for the darker kind of magic. I have had no experience of it. I once saw an obeah ceremony among the negroes of South America ; I do not want to see any more. You have been reading books about sorcery, evidently. You may as well realize that there is an evil side to magic and all such things, as well as a good side. Luckily it is not practised much among the white races. You will find it going on among the negroes of Central Africa and in many parts of British India. I hear that it exists in other Oriental countries also. I am speaking only of what I know, and I quite strongly advise you to let all that alone. It is very much too real a thing to play pranks with. You can make any experiments you like in the white magic. Develop your own inner faculties by trying to see. Try to hear, but do not have anything to do with the darker side of things, because I tell you it is real and it is dangerous. People go into these things thinking of it lightly, and then they get too far and end up in a lunatic asylum. Do not have anything to do with black magic. Gain any development that you can through your own meditation, through your own reaching upwards

towards God and His Holy Angels and Saints. That is good, that is holy. Do not try to reach downward lest you should succeed.

Karma Yoga.

* QUESTION:—*All occult writers and teachers agree that through meditation one becomes united to the One, and all emphasize this very clearly; temperamental and other physical conditions have no place in their statements. How is an individual to obtain At-one-ment, failing meditation which has no place in his daily life—one who can render service best by action on the physical plane?*

BISHOP LEADBEATER: Surely action is one of the paths. Don't you remember a hymn we sing:—

Three doors there are to the Temple—
To know, to work, and to pray;
And they who wait at the outer gate
May enter by either way.

“To know, to work, to pray.” You know in India they call those methods of Yoga, which means union. First there is the Gnâni Yoga, the way of wisdom; the gnâni mârگا is the literal translation of the path of wisdom. And there is the Karma Yoga, the way of work. And thirdly the Bhakti Yoga, the way of devotion. Those three ways have always been recognized in all religions. There are those who can work best intellectually on the mental plane; others emotionally and devotionally on the astral plane; and others by actual work on the physical plane. All these are necessary, and all of them are paths reaching to the one. Of course, it is true that meditation is only one way of attaining the union, but these also will raise a man to the Supreme, because remember that God Himself is at all these levels, and works in all those ways. To know, to work, and to feel or to pray. Well, what is it? It is Will, Wisdom and Love or Will (if you like) and Love and Activity. But all three are equally paths, and that has to be recognized. In the hymn from which I have just quoted, Matheson puts that exceedingly well, seeming to understand, indeed, better than we would have thought of one who had not studied this special line. He says:—

Three doors there are to the Temple—
To know, to work, to pray;
And they who wait at the outer gate
May enter by either way.

O Father, give each his answer,
 Each in his kindred way ;
 Adapt Thy light to his form of night,
 And grant him his needed day.
 O give to the yearning spirits
 Who only Thy rest desire,
 The power to bask in the peace they ask
 And feel the warmth of Thy fire.
 There be who nor pray nor study,
 But yet can work right well ;
 Lord, give them to do such service true
 As will bring them with Thee to dwell.

That is the very question you asked. There be those who can neither pray nor study, but yet can work right well.

For dividing walls shall be broken
 And the light expand its ray
 When the burdened of brain and the soother of pain
 Shall be ranked with the men who pray.

Not only people who pray go to Church, but those who are burdened of brain through working for the world and those who soothe the pain of the world.

Three doors there are to the Temple—
 Devotion and work and thought ;
 All lead to the Feet of the Triune God,
 Whose Love hath this wonder wrought.

It seems to me that that is the answer to the question ; that you do come to the Feet of the Triune God by any of these paths, and each man must follow that which is easiest and best for him. And he does reach the unity just as truly in one way as in the other. No man should ever feel envy for the line of another man, because all paths lead alike to Him, and the way which seems to you so easy will lead to His Feet as well as another which seems hard to you. Remember, all these people are necessary ; all three are complementary, the one to the other. The world would not go so well, would not be so perfect, if there were not men along all these Rays, because all three are manifestations of the Divine.

(The Australian Theosophist, July 1927.)

II

Now That He Has Come.

BY J. J. VAN DER LEEUW.

The great difference between the Coming of the World-Teacher and the coming of many great spiritual leaders throughout the ages who have affected their age profoundly is that the World-Teacher, by virtue of His Office, is one with the Cosmic Christ. We sometimes think of Him as the Representative of the Christ above, the Second Person of the Holy Trinity, but He is very much more than that ; He is truly and really one with Him. We speak sometimes of the unity of the pupil with his Master. We know how the consciousness of the pupil is blended with that of the Master so that the thoughts and emotions of either can be represented in the consciousness of the other. Great and holy as that unity is, far greater and holier yet is the unity of Christ the World-Teacher with Christ the Second Person of the Trinity. The life of the Cosmic Christ is in every atom of this earth, there is no atom but it exists by virtue of His life poured into it. Without that life poured forth into the universe there would be no universe ; all we see, the very colors and sounds about us, all that is His life manifest. The possibility of my seeing you and your seeing me, of our hearing and understanding one another, is because of His life poured out in us. That is the mystic link which makes it possible for us to know one another. If there were no unity linking us together we should not even be aware of one another's existence. Thus the universe is one in His life—His life is the Supreme Reality of the world.....

CHRIST IN US.

Thus Christ lives in us, in the very instruments we use as well as in the soul which inspires these bodies. Now we can begin to see what the Coming of the World Teacher means. When He comes it does not matter whether He is in Adyar or in Ommen ; He is here, too, for He is the Life in every atom, of every object around us. He is the Life in every one of us, even though we may be oblivious of it, and when He speaks or sends out a wave of life, even though He be thousands of miles away from here, you can be quite sure that every atom of matter here in Australia, here in Sydney, is affected equally with the whole world. That is why He is a *World-Teacher* ; He comes for the universe, for the whole world, not for humanity only, and we must therefore not think of that Coming as limited to the

words He speaks through his chosen disciple. His coming is all the time, everywhere ; not only do His words come through the body of the disciple He uses, but they speak in the consciousness of every one of you. And if you do not hear them there, if you are not aware of His coming all time within you, then something is closed in your inner life, and you will benefit little by hearing His words from without.

SHALL WE RESPOND ?

We do not need to be told that the Coming is now, we do not need to be present when He speaks and see Him manifest through His chosen vehicle. He is intimately manifest in us, and unless we are aware of Him in ourselves we shall never be able to respond to Him when He appears in our midst in human form. We often think that of course we shall respond to Him when we hear Him, when He speaks to us a message of divine Love and Wisdom. But what happened last time ? The nation of the Jews had been expecting a Messiah for many years ; yet they did not respond to Him. His own chosen disciples denied Him in the hour of His need ; they misunderstood Him all the time. They expected the moment when He would really show Himself as He was, the King of the Earth ; when He would make Israel great among the nations. They were so disappointed with His Coming that they expected His return during their lifetime to make Israel really great. They expected Him in a second Coming as a true King of the earth, in outer power and glory instead of One who was conquered by His enemies. What tragical misunderstanding of the greatness and meaning of Christ's life. But are we so superior to those disciples of old ? Are we quite certain that we shall respond to what He tells us ? And if we do not respond, what use is it to sit in the same room with the body through which He speaks, to see that body, to hear His words, unless all the time within us the Child Christ is born.

A PROGRESSIVE COMING.

That is the meaning of the coming of the World-Teacher to humanity. He does not come from outside, from far away Himālayās to bring us a message foreign to our nature. He comes so that by the mystery of His coming it may be possible for the Christ to be born in us. That is the wonder of His Coming, that is the greater Message He brings.

What has it done so far to us? Have we changed and are we willing to change? We are all willing to listen. We are all willing to go and hear Him when He comes here and speaks. We shall all sit and listen to His words. But if we do not change now, we shall not change then; we are now becoming different beings from what we were a few years ago; we shall not profit by His Coming, and His Coming to us will be as great a disappointment as it was to the disciples two thousand years ago. The only safeguard against this failure, against that disappointment, is to change now. All the time we must be born into something greater than that which we were before. But you may say, "How can I all at once become great? How can I change into something else? I am what I am!"

GODS IN EXILE.

You certainly are, but do you know what you are? Do we, any of us, know ourselves as we truly are? The face you see when you look into the mirror? The physical form that you use? Do you think you are the passing emotions, the passing ideas you pick up here and here? Do you think you are the desires and emotions which come and go? Who, then, are you? A spark of the divine Fire, the Ego, the Monad, God Himself. That we are, and if we say that we are what we are, it means that we are God.

We are all the time God; every one of us here, we are God; we live our own divine life now at this moment, but we are oblivious to it. Why? Because that divine being that we are has a lesson to learn, and that lesson can only be learnt in these worlds which we call the "worlds of matter"; it can only be learnt by the resistance, the friction of this world of matter; it can only be learned by our limiting ourselves to this world. So we descend from our own divine home into these worlds of matter, and we make ourselves small with our body, identify ourselves with it and say, "This am I". And then takes place the tragedy of the divine soul in exile, we begin to think we are the bodies we use; we forget about our true home; we forget who we are and we are lost in the body, forgetting the universal life which is our true home. We think of ourselves as this physical creature and speak of it as "I".....

SEEKING HAPPINESS.

We all seek happiness; we seek happiness all day, even when we do not know it; even when we fight against others, when we

quarrel we seek happiness ; we seek some strange satisfaction when we assert ourselves against others and think somehow that it will make us happy, that it will give us gratification. But the next moment we feel truly like a weed by a wall ; when we have done the thing which gave us such satisfaction we feel the "self-contempt bitterer to drink than blood". And why ? Because we have once again identified ourselves with that which is not real, we have grasped at it, we have taken it, and we find it to be nothing but disappointment : the fruits of desire turn to ashes in the mouth.

All the time we seek our happiness in the wrong way, we seek it from without ; we expect it from our neighbour ; we expect it from our surroundings, and when we are unhappy we say "I cannot help it ; someone has been unkind to me, someone has said an angry word, some one has withheld from me the things that I wanted, and things have come to me which I do not want". We are affected by these things, because we identify ourselves with them. Try to see what happens. The world of divine life is utterly and entirely one, but out of that we extend our desires ; we put out creepers, tendrils, and they attach themselves to things without.....

Should we then live as hermits, renouncing the joys of life ? No ; we should enjoy, in the true sense of the word, all that we see around us, but we should never be attached. Our joy should be the joy of feeling the unity flowing through all things, but never saying, "I want this thing I must have this thing ; I cannot be happy until I have it". Then we suffer the disappointment which always comes. And when we are unhappy—and who is not unhappy at times ?—never for a moment blame anyone else. To do so is weakness, cowardice, because we do not dare to recognise that it is we ourselves who are always at fault.....

That is why Christ when He came to earth last time renounced everything which we think necessary for happiness, renounced finally His very life, so that we should never in later ages be able to say that we cannot be happy, joyful, peaceful because we have not this or that thing to give us happiness. The Christ had nothing ; and yet He had all things. And it is only when we have nothing that we can have all things.

How foolish we should be if in this world someone came and offered to us a most precious thing, and we said, "I am not interested

in that", and we went after something which was worthless. For every one of us there is such a precious thing offered always, the one thing in which we all can find happiness and peace and joy and love, and that is within. We need not go far ; we need not travel to Ommen or Adyar to find it. It is here now in this world, in ourselves, all the time, but as long as you seek it without and try to get this thing you will not find it. It is only when we cease from these entanglements that we can enter within and become that which we truly are. Then we are "What we are" ; then we truly live in our own being. Then we have claimed the divine Birthright which is ours ; then we, the exiles have returned to our Homes. The great Teachers always point the way to our true Home ; Jesus Christ called it The Kingdom of God. Krishnaji, or the Teacher speaking through Him, calls it the Kingdom of Happiness.

We can now see why the Message means nothing to us if we do not change. If we do not feel ourselves changing all the time it means that we are entangled, that we are imprisoned, that we live in the dungeon of our small personal selves and refuse to go out. When we change it means that we are beginning to break down our prison walls and are beginning to share the sunlight which is beating all the time on every one of us.

We are free to receive that sunlight, free to enjoy it, if we will but break down that which keeps it from us. And what keeps from us is always without exception of our own making. There is no reason why we should not leave our prison, why we should not rise out of our entanglements and ascend the mountain-top. That Ascent of the Mount will make us great. We are small when we are indented with the little things of every day life, entangled in them, disappointed if we do not get this or that, running after the gratification of petty desires. All that is small when seen in the light of that which we truly are. We are the divine Being who lives on the mountain-top, who always sees the Vision of the whole, the world spread out at his feet. Within ourselves we must ascend the Mountain, gain the Vision, share the life which is the life of the Teacher.

(*The Server*—July 1927)

III

The Coming Of The Angels.

BY GEOFFREY HODSON.

Author of "*The Brotherhood of Angels and of Men*".

FOREWORD.

The three articles published under this title are the results of attempts to establish contact with the angels. During the last six years the idea of the existence of nature spirits has been gradually resuming its place in human thought; the publication of Sir Arthur Conan Doyle's book *The Coming of the Fairies* and of the photographs of fairies and elves taken at Cottingley in Yorkshire drew considerable public attention to the subject.

My own small book, *Fairies at Work and at Play*, was the outcome of some studies made under the guidance and encouragement of Mr. E. L. Gardner who first drew Sir Conan Doyle's attention to the subject of the fairy photographs. Whilst investigating the appearance and habit of the "little people" which the possession of a mild form of clairvoyance made possible for me, I frequently became aware of the presence of intelligencies whose knowledge of the subject was far superior to my own and who showed a readiness, I might almost say an eagerness, to help me in my endeavours.

Since the publication of my book in 1925, I have accumulated further material on the same subject and have received a certain amount of direct teaching from the intelligences themselves. When I became more familiar with them and gradually realized that they were simply advanced members of the same race or order of beings to which the fairies, undines, sylphs and gnomes belong, I recognized the truth of the teaching of Theosophy concerning the existence of graded orders in the "deva" hierarchy. That recognition was accompanied by a deepening realization of the significance of the statement made by various theosophical teachers, that the time was fast approaching when the two streams of evolution—the angel and the human—would be united in common service for the furtherance of the divine plan.

The full significance of these statements began to be demonstrated to me during the summer of 1926, when, on retiring to the country to complete my second book of investigations, *The Kingdom of Faerie*, I had the privilege of contact with an angel of far greater

knowledge and power than any I had hitherto encountered; instead of adding to my book as I intended, I found myself learning to receive the teachings which he offered so freely; the results of my first halting efforts to contact this type of consciousness are published in a book to which the angel gave the title *The Brotherhood of Angels and of Men*. Though I know how far it fails to express the beauty and wisdom of the angel's teaching, I am naturally greatly encouraged by the fact that Dr. Besant, the great president of the Theosophical Society, has graciously consented to write a short foreword introducing it to the world.

In addition to the angel author of that book, other "shining ones" have shown an interest—again I might say an eagerness—to draw near to men, to share their labors and to become fellow husbandmen in the vineyard of the Lord; some of their "conversations" have appeared in the *Herald of the Star* for February, March and April 1927, and some are now offered through the pages of the *Messenger*; the deficiencies are in every case due to my inadequacy as a scribe

The method of communication in that of conscious telepathy. During visits to the secluded valley where the great idea of the brotherhood of angels and men was first received, I frequently became aware clairvoyantly of the presence of visitors from the hosts of the shining ones; generally they were advanced members of the sylph family, though both salamanders and undines have communicated. Whenever this happened I endeavoured to raise my consciousness by means of meditation to the level at which the guest was manifesting—i.e. either the astral or mental plane, to still the personal vehicles and to "tune in" to the consciousness of the angel; as soon as *rapport* was established, ideas and even words began to flow into my mind. I dictate what I am able to receive in this way to my wife, who has been my never failing assistant in all this work, both in investigation and in the reception of teaching.

In this *rapprochement* between the two streams of evolution the student of occultism will easily recognize the influence of the seventh ray now, we are told, coming into operation in accordance with the cyclic law governing all manifestation. Workers on that ray find it natural to employ invisible intelligencies in their work and those on other rays are now being given the opportunity of increasing their efficiency by using the special method of the seventh ray. The angels

are the intelligencies in question and they vary in development from the newly individualized sylph, through the more advanced members of the four races of the spirits of the elements, to the great ceremonial angels—the *arupa* (formless) devas of the causal, buddhic and atmic planes—culminating in the mighty archangels who are at the head of the whole deva hierarchy of our solar system.

Under the influence of the same great cyclic law there is, at the present time, a definite movement from their side towards co-operation with men and any earnest student who is prepared to undergo the necessary training may prove for himself how ready they are to co-operate when their aid is invoked, in any humanitarian field of service.

The conditions are precisely those by which the privilege of co-operation with the members of the Great White Brotherhood, who are the Masters both of Angels and of men, may be attained; they have been stated in clear and unmistakable language during recent times; the veils of allegory and symbolism which have hitherto surrounded them have been removed and they have been expressed in plain English, which “he who runs may read”.

The four qualities which the angels themselves show forth so resplendently are Purity, Simplicity, Directness and Impersonality¹ and those who would work with them might be well advised to take up the task of developing the same characteristics.

Great possibilities of mutual co-operation present themselves to the mind's eye; one foresees the time when their healing power will be realised and invoked in all our hospitals and asylums; when schools, colleges, and research laboratories will invoke the angels of knowledge and the angel agents of natural forces; when horticulture and agriculture will advance by means of co-operation between the human workers and the nature angels, fairies and the various elemental builders employed in the development of trees, plants, flowers, cereals and fruit; this can be extended also to the breeding of animals and the production of new types.

Perhaps the greatest of all fields of co-operation is that of religious worship and ceremonial and for many this will be the easiest method of approach; those who are interested in this aspect of the

1. See “The Brotherhood of Angels and of Men” by Geoffrey Hodson.

case should read Bishop Leadbeater's remarkable books upon Freemasonry and the Sacraments of the Christian Church.²

A whole world of wonder and beauty awaits those who will qualify themselves to enter it. Co operation between angels and men is part of the divine plan; in fact, human existence would be impossible without it; the new era will bring *conscious* co-operation and the opening of men's eyes to the enormous debt which the human race owes to the angels for the services which they have rendered to it, age by age, since the beginning of the world.

THE COMING OF ANGELS.

I.

"In the days of ancient Greece, angels reached the souls of men through the medium of their emotions. The more advanced members of the Grecian race knew well, and recognized their position in the divine scheme; the masses lacking the vision and intelligence of their spiritual leaders, accepted them as gods, and attributed to them varying grades of power and of knowledge, from the divinities of the household, of the hearth, of trades and professions, up through the patron saints of industries, temples, towns and cities, to the national presiding deity.

The people of those days lived close to Nature, and were susceptible to her influence; at one period there were many who saw for themselves, and to whom the existence of dryads, naiads, nereids, wood-nymphs and fauns was a matter of personal experience; further the fabled license, which these ancient "gods" permitted themselves, has a basis in fact; undesirable relationships were actually established, in some cases, between a certain order of nature spirits and men. It was this which led to the issuing of a decree, forbidding materialization.

Those ancient people lived far nearer to the so-called "unseen". They knew that their cities and their homes were peopled by the "gods", and that they shared in their religious services; artists, poets and orators invoked them continually, and prayed for inspiration in their work. Much of the beauty of the race and of its art was due to this close communion between the people and their gods.

2. "The Science of the Sacraments"; "Some Glimpses of Masonic History"; "The Hidden Life of Freemasonry".

In later days they lost the vision and materialised the relationship, so that time has handed down to you but a faint reflection of the real history of the Greeks and their divinities. Those ancient men are now reincarnate amongst yourselves, and we, your ancient guardians and muses, draw near, striving to awaken the memory of those happy days of long ago, in order that ancient Greece may be reborn, and once more shed the light of beauty throughout the world.

This time we appeal to the *minds* of men, striving to illumine their understanding. Throughout the varied orders of our race there are many who seek the close communion of other days and who long to share the labors of their human brethren. In the mental world they send out the ancient call, and sound the well-known note, in order that the minds of angels and of men, hearing it, may be mutually attuned, as their feelings were long ago.

The minds of men are listening; they hear, as from afar, the angel's call, and dim memories of the past begin to stir within them. They hear, because, in their search for a solution of the problems of the present day, their minds are full of questioning. They know that there is something which they lack, and yet cannot give it a name; they miss their ancient comrades, yet know not what they miss.

In Greece it was Orpheus who made the link; today, the Christ who comes, shall join the mind of angel and of man, and lead them, thus united, to the promised land, the Kingdom of Delight. Not alone the Greeks had their ancient gods, but Romans, Egyptians, Chaldeans and Arabians; they, too, are incarnate, and shall play their part, in the synthesis of all the mighty peoples of the past, which the Great Ones of the earth have planned.

Together we stand on the threshold of a new world; together, we are witnessing the dawn of a fairer day than this earth has ever seen; for the beauty, the wisdom, the knowledge and the power of all the ancient races shall be evoked for the building of the fair cities in which the coming race shall dwell.

The glorious task of heralding that dawn is entrusted to those men of today who possess the mental vision to appreciate its significance. Already the angels are chanting its praises in the invisible worlds. They breathe forth with joy and wonder the tidings of the coming of the Lord and the glory of His birth.

Let men take up the song and proclaim with joyful voice the birth of a new era and the re-discovery of the brotherhood of angels and of men".

(*The Messenger*—July, 1927.)

THE CONQUEST OF WEALTH.

In the Ninth Chapter of the *Bhagvat Gita*, Krishna hails his disciple as "Conqueror of Wealth", an epithet pregnant with meaning for present-day aspirants to the Sacred Science. Perhaps the significance will be more apparant if we eliminate some of the things it does not mean.

That possession and conquest are not synonymous is easily demonstrable. The owner of an unbroken steed may have a hard struggle before him in conquering his mount. The various vehicles which make up our personalities are the possession of each of us as Egos, but how far we are from their conquest none realises more keenly than those who are earnestly trying to live in accordance with the teachings of Theosophy.

From the standpoint of material riches the expression could not connote the possession of a great fortune, because too often the rich man is obviously not the conqueror of his wealth but rather is driven helplessly by the acquisitive tendency which led to its amassing and which seeks constantly and feverishly to augment it. The rich young man in the parable, face to face with his great opportunity, "went away sorrowful: for he had great possessions"!

The possession of riches, however, is in itself neither an advantage nor a hindrance. It is the attitude and conduct of their owner that constitutes them bane or blessing. He who, having any degree of wealth, clings to its meager satisfactions, physical, aesthetic, or intellectual, and lives in dread of being bereft of them, is not even a free man. He is no more the conqueror of wealth than is the man of small means who is so obsessed by the dream of riches that he makes all else subservient to their pursuit. The miser is the wretched slave of his hoard, be it small or great; while the spendthrift who squanders money to gratify his uncontrolled desires must reap, soon or late, the lean harvest of his prodigality and misuse of wealth.

Nor is he who renounces wealth its conqueror. It is not on record that the followers of Francis of Assisi, vowed to the service of the "Lady of Poverty", were proof against the glamour of riches or less susceptible to their allurements than their lay brothers. Unless the heart prompts and acquiesces in the hands' renunciation, the would-be ascetic is but "a false pietist of bewildered soul".

Repeatedly it has been pointed out that true asceticism is not renunciation but *right use* of all things: therein lies the clue. To conquer wealth is neither to amass nor to renounce it, neither to hoard nor to squander it, but to use wisely and beneficently whatever means we have under Karma, without elation at their increase or anxiety lest they take flight.

Futile to dream what good we might accomplish if vast wealth, boundless energy, and abundant leisure were ours. The real question is, what use are we making of such means as we at present possess, financial, energetic, or temporal. If the Cause of Theosophy, which is the Cause of Humanity, does not come first in our scheme of things now, what guarantee is there that our sense of relative values would improve with added opportunities for expansion of personal interests and gratification of personal desires? Unless the maintenance of a suitable place for the presentation of the message of Theosophy outweighs in importance the provision of attractive living quarters for ourselves; unless the giving of that message outranks our personal pleasures and comfort; unless we are using our time to the best possible advantage now, we err in sighing for the added responsibility which would accompany increased affluence, more robust health, and a larger measure of leisure.

No man is the conqueror of wealth while he regards himself as its unconditional possessor or dreams that he is accountable to none for its use. Even a slight intellectual grasp of the essential unity of all must convince the thoughtful that all individual wealth is held in trust and that each must render to Karma an exact account of his stewardship. As the student grows gradually into the realization of the unity of the race, his ethical standards relative to the acquisition as well as the use of wealth inevitably grow more uncompromising. Practices which common usage seems to justify to the man of the world become impossible to the Theosophist, who would rather suffer any deprivation than take advantage of his brother, and who would

unhesitatingly relinquish even what he felt was his just due rather than stoop to questionable means to obtain it.

We may be sure that complete victory will not result from one or several decisive engagements. To gain and hold the right attitude toward our possessions will inevitably call for sustained effort over a long period. Only when we can properly evaluate and use them, many or few, maintaining an attitude of detachment while employing them with discrimination and unselfishly, shall we be conquerors of wealth. Then, even as Arjuna was deaf to the noise of battle while the Teacher spoke, shall we be able, above the clamor and din of the market-place, to hear distinctly the voice of Krishna, the Counsellor, the Higher Self.

(*Theosophy*—July, 1927.)

THEOSOPHICAL ORDER OF SERVICE

WORLD PEACE

One of the highly interesting activities of the Theosophical Order of Service in the United States is the World-Peace Department. The plan of work is briefly as follows:—The Chief Brother in charge of the national Order of Service work appoints, in such centres as he has organised, an official known as Head Brother. The Head Brother, after a careful survey of the material available in his Lodge, appoints, subject to the approval of the Chief Brother, his cabinet of seven brothers. One member of this cabinet of seven is known as World-Peace Brother; he is chosen because of his special interest in the problem of the abolition of war. This official proceeds to draw about him six helpers, all of whom are definitely interested in peace problems. These helpers may or may not be members of the Theosophical Society. The Peace Brother arranges with his associates for a short meeting once a week, preferably at the noon hour. At this meeting there is a short meditation and discussion of some phase of Peace work, or a reading of a paper upon the subject. This meeting consumes about half an hour and is a period of quiet intensity. Before closing the meeting the Head Brother asks each of his associates for a pledge that he will, during the ensuing week, repeat at noon the following prayer written down by our President, Dr. Besant, especially for this occasion:

O Hidden Life of God, outside which
nothing can exist, help us to see Thee
in the face of our enemies and to love
Thee in them. So shall Thy peace spread
over our world, and Thy will shall at last
be done on Earth as it is done in Heaven.

Each of the group is also requested to draw as many others as possible into the noon observance. Ideally it is hoped that each of the seven will secure seven others and that in turn each of these seven will secure others and so on in endless chain.

The principles upon which this frame-work is built are purely Theosophical. The organization is hierarchical, the septenary division is observed and the activities are both inner and outer. The greatest emphasis is placed upon the meditation and members are repeatedly advised that wars descend from the mental and emotional world and that it is vain and useless to attempt to stop the revolting spectacle of mutual human slaughter by legislative Acts, diplomatic agreements or Peace Treaties. These are good, but *War is a State of Mind*.

Every reasoning being knows that war is a far greater curse than any evil it seeks to eradicate; that war has been proved futile as a means of adjusting political or economic or social disputes; *it settles nothing*; that it destroys the finer instincts and hardens the minds of the victors and vanquished into hate. Everyone knows that wars are made by old or middle-aged men who do not fight, but shove the young and innocent into the shambles; that war is a negation of life's purpose, a crime against humanity, a consummate blasphemy.

Everyone knows that civilisation cannot survive another war and that war is the worst and most imminent danger that threatens mankind to-day; and yet—what are we doing about it? The majority of our race, doomed to certain extinction by its own lethargy and blindness, does nothing to ensure a greater security. Only a handful among us are intelligently working to combat this appalling danger, for remember peace does not *happen*; peace must be *made*.

War is the state of mind in which human beings are bathed in fear, suspicion and mutual hostility; its condition can only be changed by creating a new mental atmosphere. Deep peace prayer and meditation fill the thought currents of the world with vibrations

in which peace efforts can travel. It is useless to work backwards; we must create fair and constructive mental conditions first. This we aim to do. On Armistice Day 1926, in the United States we had more than 10,000 people repeating our prayers for peace. To-day we have fifty-five centres in America carrying on each day in the manner described. But it is not enough. Our radiant ring must stretch round the world. Unless men's minds are kept moving in peace times they will settle down to their "own affairs," until another inconceivably terrible war becomes "inevitable".

We are therefore asking in the name of the International Order of Service, and in the name of humanity, with the sanction of our President and International Secretary, for complete co-operation in this work. We ask brothers of the Order everywhere to begin at once the formation of these meditation channels, the spreading of the chain through prayer or meditation amongst receptive organizations wherever they may be found. We ask that workers identify themselves with Peace movements, doing all they can to help by continually and incessantly emphasising the value of thought power, as a means of changing the currents of suspicion and hatred into trust and brotherhood. There is enough good-will in the world to make practical and complete peace possible, but this good-will is not mobilised and concentrated into effective channels. The concept of thought power as taught by theosophy must be spread to counteract the immature idealism which attempts by soft words to produce peace in a civilisation that is based upon struggle and competition. The greatest preventative, the surest remedy, for the dangers that confront us is directed thought and aspiration

Will you, therefore, at noon each day, broadcast into the world-mentality a clear, strong, ardent desire for Wisdom and Peace in the conduct of human affairs. Will you help us to project a ceaseless flow of noble thought into life's muddy stream? We ask only this; that you will tune in with us at noon, sending out into our glowing stream your own wave of longing for Peace and Human Brotherhood.

MAX WARDALL, CHIEF BROTHER, U. S. A.

THE FIFTY-SECOND ANNUAL CONVENTION
OF THE THEOSOPHICAL SOCIETY,
1927, AT ADYAR

THE Fifty-second Annual Convention of the Theosophical Society will be held at Adyar. The dates as finally fixed will be duly notified, but will probably be December 24th to 27th: subjects and speakers to be announced later.

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasala and Quadrangle.—Only a few rooms will be available in these two buildings, at the rate of Rs. 10 to Rs. 14 according to size. Preference will be given to ladies and delegates accompanied by their family.

General Accommodation.—A certain number of general huts will be erected as usual, some for men and some for women, where delegates can put up without charge.

Special Accommodation—On previous notice being given, not later than the first week in November, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 14 with mats, or Rs. 12 without mats;

A large hut, 20 ft. by 12 ft., at Rs. 25 with mats, or Rs. 20 without mats;

No furniture can be supplied, with the exception of a limited number of cots, on hire at the rate of Rs. 2 per cot.

Meals.—During the four Convention days free meals in the Indian style will be provided to all registered delegates.

On other days meals in the Indian style (two meals per day without lunch, chota hazri or milk) will be charged Re. 1 per day.

Tickets for free meals must be applied for at the Bhojanasala between 6 and 8 a.m. for evening meals, and 2 and 4 p.m. for the next morning meal. Those who do not apply for tickets within the hours that are fixed will have to pay As. 10 per meal.

Refreshments will be provided if wanted.

Donations for the *Food Fund* will be thankfully accepted.

ARRANGEMENTS FOR EUROPEAN DELEGATES

Accommodation and Meals.—Delegates requiring meals in European style (chota hazri, lunch, afternoon tea and dinner) will be charged Rs. 4 per day, *without* accommodation, or Rs. 5 per day *with*

accommodation. There will be no *free* meals; separate rooms in Leabdeater Chambers or Blavatsky Gardens cannot be guaranteed. Separate furnished accommodation in Cadjan huts may, however, be arranged, if applied for at latest by the first week in November, on payment of Rs. 20 for a single hut or Rs. 30 for a double hut.

The foregoing arrangements for both Indian and European Delegates will hold good from December 17th to January 7th.

GENERAL INFORMATION

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than November 15th. Delegates unregistered by this date cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during Convention: father, mother, husband or wife and children, if under the age of sixteen.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Each non-delegate accompanying a member must pay Rs. 3.

Requirements.—Delegates should bring with them bedding, mosquito nest, towels, soap, drinking vessels and travelling lantern.

Payments for special huts should be sent with the order to Mr. B. Ranga Reddy, Theosophical Society, Adyar, Madras.

Inquiry.—All letters of enquiry should be addressed to the Recording Secretary, T.S., Adyar, Madras.

Adyar, Madras
22nd August, 1927

A. SCHWARZ
Actg. Recording Secretary.

REVIEWS

Notes on "The Ancient and Primitive Oriental Rite of Memphis"
Compiled by R. G. M. Printed at the Vasanta Press Adyar, Madras.
Publishers and Price not mentioned.

Freemasonry has been growing in the past few centuries not only as regards its membership but also in the direction of the variety of Rituals included in it. The above Rite is Masonic and yet is very different from the Scottish Rite. It offers a synthesis of Scotch, Hermetic, Greek, Scandinavian, Chaldean, Indian (Vedic) Masonry and is "a continuation of the Ancient Mysteries." It claims to date from 1060 B.C. when it was in the possession of Greek Initiates. Later in 46 A.D. it was associated with the Essenes and the founding of Christianity. In 1118 A.D. it was introduced into Europe and in 1798 it was introduced into Egypt when at the Pyramid of Cheops Napoleon Bonaparte was initiated into it by an Egyptian Sage.

The Notes carefully compiled give "the legendary traditional and exoteric history of the Memphis Rite and have no pretension to be complete and are revised version of the Italian notes published in 1923." The attempts of the compiler are laborious and praiseworthy. Let us hope it will create interest in Masonry and lead to the formation of Memphis Lodges in India. Can we expect to get from the compiler any information about the Rite itself? Indeed the book is incomplete without it and is a mere history of the Rite.

R. S. P.

You can only enter this Kingdom if you are living a noble life, and you can only become a citizen of this Kingdom if you are struggling against narrowness, against the spirit of exclusion. It is for this purpose you must have a mind that is clear and clean and includes all things; because if you have such a mind you will have equally noble, happy emotions; whereas, if you are exclusive and desirous to shut out everyone else because you think you are different—which is but the assertion of self—then you shall not enter into the Kingdom of Happiness.

(*The Kingdom of Happiness*—By J. KRISHNAMUTI).

NOTES

We draw the attention of our members once more to the appeal made this time to all our Lodges by Bishop Arundale to make a special effort to collect donations for the Public Purposes Fund. In Australia they started the idea of collecting 1000 half crowns from 1700 members for carrying on a programme of Theosophical activity in Australia. Within a short time half the amount has been contributed by only one third of the total number of members and by this time we are sure the full amount must have been contributed. We have nearly six thousand active members in India. Can we not manage to collect Rupees Ten per member on an average. Some can pay more, some less, all can combine together to raise the required amount. It is really more a matter of making up our minds to achieve a thing. If we heed the call to help our President in the great work she is doing for Them in India we shall certainly achieve. Had we not better try. It is indeed worth while in Their Name.

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ELECTION OF THE PRESIDENT T. S.

The next election of the President T.S. will be held in July 1928. Under the rules laid down by the General Council T. S., the General Secretary of each Section "shall take the votes of the individual members of his National Society on the list of members forwarded to Adyar in the preceding November" (*in the present case Nov. 1927*). I have no doubt that all old and new members of the Society who have benefited in their present life by the inspiration they have received from the teachings of Divine Wisdom will eagerly participate in the election and not miss this opportunity. They are requested to pay up, as soon as possible, all their dues so that their names may be brought on the Electoral Roll. Any special cases of heavy arrears will be favourably considered by the proper authorities of the Indian Section on application. For decades, our Section has in point of membership stood second on the list. Why should we not seriously aim at a rapid movement upward and make the year 1927 a record year in the strength of members. Let it be India's special form of present to Mrs. Besant on completing her 80th year.

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In response to the suggestion made by our Brother H.C. Kumar the Prophet's Birthday was celebrated by T. S. Lodges in quite a number of places.—Benares, Allahabad, Lahore, Simla, Madura, Belgaum, Motihari, Chapra, Murshidabad, Hyderabad (Deccan) Srinagar (Kashmir), Moradabad, Chikanayakahalli. Badagara, Darjeeling, Nagpur, Baroda. Brother Kumar's idea of creating good feeling between Hindus and Mussalmans by bringing them together on a common platform where both the communities may realise that there are far more points of agreement on the fundamentals of life than the disagreements which are mostly on very minor matters, has, as the reports of the various meetings which have reached us show, produced a real and genuine feeling of friendship between the most liberal representatives of the two great faiths. The meeting in Benares was presided by Prof. P. K. Telang, and the principal speaker on the occasion was our very distinguished Brother Babu Bhagavan Das who came out from his retirement in order to give a most valuable and illuminating proof of the identity of doctrine and belief in both Islam, Hinduism and Christianity on the main and central problems of life. He read English translations from Hindu and Islamic writers and the identity of thought was so striking that it was difficult to discover whether the writer was a Hindu or Musalman. At Allahabad, Dr. Sulaiman, Judge of the High Court presided; a Hindu Advocate Lala Ram Chand Manchanda took the chair at Lahore and a Christian President guided the proceedings at Simla. To reproduce the reports would be merely a monotonous repetition of the one theme upon which all the organisers of the meeting touch—the joyous feeling of friendship between the two communities that seem to have been evoked by the function.

It is our firm conviction that this is the only practical solution of the vexed question of Hindu-Muslim tension. We must go back to the direct and simple teachings of the Founders of the two great faiths and we shall find in those very teachings the remedy for the malady of the present times. It is the ignoring of those fundamental teachings of Love and Brotherhood that is responsible for the present communal differences. Another great Teacher has said very truly "Hatred ceaseth not by hatred, but hatred ceaseth by Love".

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News is gradually filtering through letters and communications from Ommen and we have the definite and glad assurance from

Krishnaji himself that the Great Teacher is with us. It is our great privilege to announce the publication of the 'Pool of Wisdom' which are camp-fire talks given by Krishnaji at the Omman Congress of 1926 and also of a poem entitled "Come away" as well as of a very remarkable address "Who brings the Truth?"

It is difficult to speak of the wonderful beauty of these addresses—especially of the great address given at this year's Congress on 'Who brings the Truth?' The language is simple and direct intelligible even to the youngest and yet the thought is profound. Indeed it is more correct to say that only when one is able to get beyond the mere intellect and soar into the reign of the spirit, the true Home of the 'Beloved' that one is able to get glimpses of the Reality that is suggested by the words of the Teacher. Even to read the address in cold print is a spiritual experience illuminating great reaches of what has hitherto remained untravelled regions of the human spirit. The following quotations will give our readers some idea of the power and earnestness which breathes throughout the address.

"It is perfectly simple for me to go out into the world and teach. The people of the world are not concerned with whether it is a manifestation or an indwelling or a visitation into the tabernacle prepared for many years or Krishnamurti himself. What they are going to say is: I am suffering, I have my passing pleasures and changing sorrows, have you anything lasting to give? You say you have found Happiness and Liberation. Can you give me of that, so that I can enter into your kingdom, into your world?.....They want to see the living waters that flow under the bridge of human beings, so that they can swim with these waters into the vast ocean. And what you are concerned with all the time is how you are going to interpret. You have not found the Truth for yourselves, you are limited, and yet you are trying to set other people free. How are you going to do it? How are you going to discover what is true, what is false, what is the World Teacher, what is reality if you have not cleared the stagnation from the pool so that it will reflect the Truth?

I have always in this life, and perhaps in past lives, desired one thing: to escape, to be beyond sorrow, beyond limitations, to discover my Guru or my Beloved—who is your Guru, and your beloved, the Guru, the Beloved, who exists in every body, who exists under every common stone, every blade of grass that is trodden upon. It has

been my desire, my longing to become united with Him so that I should no longer feel that I was separate, no longer be a different entity with a separate self; and when I was able to destroy that self utterly, I was able to unite myself with my Beloved. Hence, because I have found my Beloved, my Truth, I want to give it to you.

I am as the flower that gives scent to the morning air; it does not concern itself with who is passing by. It gives its scent and those who are happy, who are suffering, will breathe that scent; but those who are contented, who are not longing, who do not care, who have no idea of the delights of the scent, will pass by unheeding

Suppose a certain person was able to tell you that I am the World Teacher, in what way would it help, in what way would it alter the Truth? In what way would understanding come to your heart and knowledge come to your mind? If you depend on authority, you will be building your foundations on the sands, and the wave of sorrow will come and wash them away; but if you build your foundations on stone, the stone of your own experience, of your own knowledge, of your own sorrows and your own sufferings, if you are able to build your house on that, brick by brick, experience upon experience, then you will be able to convince others. In your own hearts, in your own experience, you will find the Truth, and that is the only thing of value. That alone will satisfy your afflictions, that alone will clear away sorrows, and that is why I feel I have got to speak of these things. I could not have said last year, as I can say now, that I am the Teacher; for had I said it then, it would have been insincere, it would have been untrue. Because I had not united the Source and the Goal. I was not able to say that I was the Teacher. But now I can say it. I have become one with the Beloved. I have been made simple, I have become glorified because of Him, and because of Him, I can help".

Krishanji is emphatic in his repudiation of every form that limits and excludes. He says: "As I have attained Liberation, I want to give of it: but you say: you must give it in a certain fashion; you must give it in a certain phraseology, in a certain fashion of language. Does it really matter out of what glass you drink the water, so long as the water is able to quench your thirst? Does it really matter who feeds you, so long as by that food you are satisfied and strengthened? Because you have been accustomed for centuries

to labels, you want life to be labelled. You want Krishnamurti to be labelled and in a definite manner, so that you can say : Now I can understand—and then there will be peace within you. I am afraid it is not going to be that way. Can you bind the waters of the sea ? People have tried, but there is always disaster. I do not want to be bound, because that means limitation.....I am not going to be bound by any one ; I am going on my way, because that is the only way. I have found what I wanted ; I have been united with my Beloved, and my Beloved and I will wander together the face of the earth.

So friends, the only thing that matters is that you should give the waters that will quench the thirst of the people—the people who are not here, who are in the world. And the water that will give satisfaction, that will purify their hearts, ennoble their minds, is this : the finding of the Truth, the establishing in their own minds and in their own hearts of Liberation and Happiness.”

The message is the old, old one and yet from the lips of one who has attained, it has the freshness and the beauty of spring. For Truth is ever young, for is it not eternal ? The aged mountains, the everlasting sea are perpetual in their inspiration, for they are the very heart of Nature. They know not the sorrow of the world which comes out of human ignorance and human selfishness. Give up your individual thoughts, individual feelings, then you will attain to union with the Beloved says Krishnaji. Be like the flower, or the tree on the mountain top, giving scent to all who pass by and shade to the weary traveller on the steep ascent leading to the mountain top. The message is very simple and yet it is great ; for all great things have the mark of Divine simplicity stamped on them.

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Every movement which is vital and creative must be continually throwing off new and subsidiary movements, and often it happens that this very exuberance of creative activity results in an obscuring of the parent movement by the numerous progeny that it gives birth to. There is at the present moment a certain danger of the Theosophical Society suffering partial eclipse by some of the new movements which it has given rise to. It is therefore well to remember that the Theosophical movement was inaugurated in the outer world by two of the Masters of the Wisdom and has since been accepted by the Occult Hierarchy that rules and guides the world. The Divine Wisdom, as Krishnaji stated

in an interview, is at the basis of every religion, every system of philosophy or spiritual movement. The President of the Theosophical Society is the Protector of the Order of the Star and is also one of the highest officials in the Supreme Council of the Universal Co-masonry. Both the Star movement, the Liberal Catholic Church and the Co-masonic movement owe an enormous impetus to our great President's illustrious colleague Bishop Leadbeater.

It may appear needless to state these obvious facts yet occasionally it seems to be necessary to sound a note of warning against a very real danger which is creeping into our movement, of the enthusiasm of the different groups of workers crystallising into a narrow partisanship leading to the formation of sects. It is always necessary, therefore, to keep clearly before our minds the fundamental principles for which we stand. The Theosophical Society has, as its fundamental principle the belief in Universal Brotherhood. This great teaching is the one link which binds us all into a single unity. It is a Universal truth, and in all times of difficulty and doubt, when the intellect is confused by many ideas of a somewhat conflicting nature, we can always fall back upon this great truth.

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In the September number of the Theosophist a notable article appears from the pen of the Lady Emily Lutyens entitled "Whither Goest Thou". The article in question raises some points of importance upon which members of the Society will do well to think over carefully. It is true that many members are somewhat distracted and bewildered by the many claims that are made upon their time and money. Lady Emily has certainly given a wise warning to members not to scatter the energies by rushing into every new movement that is started. As a matter of course, editors of Theosophical magazines, feel it their duty to give publicity to appeals on behalf of all movements which help humanity to achieve its great ideal of Brotherhood. But members are always expected to use their best judgments and a certain amount of common sense. It is surely clear enough that no member of the Society is expected to join and help every subsidiary movement started by any of our leaders. The different organisations are definitely started with the object of ministering to the varied needs of the world as they arise. Lady Emily has done a real service in pointing this out and in counteracting the superstition that one is not a loyal member if one does not subscribe to every movement that is started.

There are, however, one or two statements of the Lady Emily Lutyens which deserve comment. She states the reason why she proposes to withdraw from active work in the Co-masonic movement, and the Liberal Catholic Church giving to the Theosophical movement what time she can spare from the work of the Order of the Star which to her comes first. No one can possibly, have any quarrel with her for her personal predilection in the matter. In fact everyone of us has his own preferences with regard to the many movements which have sprung up during the last few years. Lady Emily's statement may however lead to a certain misunderstanding of the objects for which these movements were started. She states that she proposes to withdraw from active work in symbolic building which is the work of a Co-masonic Lodge because the Master Builder is here and her time is needed for co-operating with Him in the building of a new social order. So also with regard to the Liberal Catholic Church. Because the living Christ is here amongst us there is no need, she thinks, to look backwards and commemorate an incident in the last life of the Christ as is done in the Sacrament of the Eucharist. Lady Emily has no doubt found a simpler and more direct path to union with the Lord whom she worships, a path, she states, which exists for all without the aid of priest or ceremony. Some of us are not ceremonialists by temperament like Lady Emily; and yet one cannot help asking the question arising out of Lady Emily's statement. What is the value of ceremonial? Have Masonry and the Liberal Catholic Church the same value, now that the world Teacher and the Master Builder are amongst us? Then again arises the question "should those of us who wish to tread the path to union with the Great Teacher, give up our work in the older movements because we have like Lady Emily found a shorter way. It is best to realise that the primary object of the 'Hidden' work in Freemasonry or of the celebration of the Holy Eucharist is not the salvation of the individual. It was and is still the means of creating a channel for the distribution of a force which is not a vague cloudy something, but is as definite as electricity—a spiritual power which like electricity requires its own vehicle for its manifestation. This vehicle is prepared by those who are participating in this 'Hidden' work. Indeed it is one of the greatest opportunities given to man to co-operate in the distribution of the creative energy of God and humbly take our share in the Divine ritual of Creation. In that great sacrifice

of the Logos which takes place daily and by means of which the whole universe is continually being vivified and maintained, our Lord the World Teacher is acting as the Eternal High Priest. Surely in no greater or better way can we follow Him than join Him in this great ritual.

We do not wish to suggest that we should all take part in ceremonial, but our only object in commenting upon Lady Emily's article is to state clearly that in the opinion of some of our great leaders ceremonies are not a waste of time but are some of the appointed ways in which man may co-operate with the Divine. The path of the mystic is ever different from the path of the ceremonialist or the occultist but while he is justified in treading his own path he must realise that the paths to the Beloved are as many and varied as the breaths of men.

It is not every one that has the privilege enjoyed by Lady Emily of coming into intimate touch with the Teacher. There are hundreds to whom the Eucharist offers the only channel of contact with the living Christ. Those who have internal communion with Him, are of all people the best fitted to perform those ceremonies whereby the world is blessed.

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* * *

Gujrat, the Garden of West India, is unhappily devastated with floods this year. Houses destroyed, property and cattle lost, with no roof for shelter, and a heavy toll of death and disease—this is the plight the helpless poor in Gujrat are reduced to. It is to the credit of the rich merchants and mill owners of Bombay that large subscriptions for relief have been collected. The misery of the poor can however be only relieved by a proper organization of relief work to be continued for some months. We are glad that at Surat, Baroda, Ahmedabad, Bombay and other places members of the T. S. and Youth Lodges and of the Indian Women's Association freely placed their services at the disposal of the central and local relief Committees and were busy collecting money, corn and clothes. The services of our volunteers were not only welcomed but in great demand for they threw themselves zealously into this noble work. This is doing practical Theosophical work on which we congratulate our brethren.

OUR PRESIDENT'S BIRTHDAY.

The Indian Bookshop wishes to offer to the general public on the occasion of the President's Birthday, the opportunity of giving to the world some of the priceless teachings of our venerable Chief who has opened to many thousands of people the gate way to the peace and joy of a larger life. Many of us who recollect the manner in which we ourselves have come into the movement, how a pamphlet or a little volume of lectures has changed our whole mental outlook will agree that the only way in which we can express our gratitude to the teacher is by spreading those teachings. It is with the intention of enabling every member of the T. S. to help in the spreading of the Divine Wisdom that the Indian Bookshop is offering the following pamphlets for merely nominal rates.

For 1 Rupee 100 pamphlets (worth Rs. 12-8-0) can be obtained from the Indian Book shop, Benares. Postage being of course extra. Members are requested to utilise the occasion for carrying on a propaganda on a very extensive scale. Students of Universities and of Colleges should specially help in this very effective way of spreading the teachings of Theosophy. Who knows how much comfort, consolation and illumination can be carried to people groping in the darkness and longing for the light ?

LIST OF PAMPHLETS.

COMBINATION ALLOWED.

1. Introduction to Theosophy
2. Vegetarianism in the light of Theosophy
3. Devotion and spiritual life
4. Sphinx of Theosophy
5. Education as a National duty
6. The Place of Peace
7. Education of Indian girls
8. India's Awakening
9. Indian Nation
10. Indian Students and Politics
11. Fragments of auto-biography
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THE JOY OF SACRIFICE.

Dr. Annie Besant, President of the Theosophical Society,
has said :—

“I wonder whether all of you know, as I know, now that my body is old, that there is no joy like the sacrifice for a great Cause, that there is no sorrow in it, but the bliss which comes from the privilege of working for that which is greater than one's self.....For the God who unfolds within us pushes us onwards even when our eyes are blinded to His glory, and it is He who is the only Worker, He who is the only Sacrifice, He who is living in our hearts as the only Inspiration in Service..... And I would say to every one of you that the power dwells within you, and that strength is the strength of the Divine Spirit, and the body is only the temple of the living God ; and then you will realize that it is not you who work, but it is He ; it is not you who plan but He who plans, and that all you have to do is to make yourselves a channel for that mighty Life in which the Universe is living.”

From *The Australian Theosophist*. Sept. 1927.

HAIL THE PRESIDENT.

THE AUSTRALIAN THEOSOPHIST, taking it upon itself to speak in this matter on behalf of the Theosophists of Australia, sends loving and reverential greeting to the great President of the Theosophical Society on the occasion of her eightieth birthday, assuring her of the deep affection, loyalty and gratitude of her followers in this country. For twenty years we have had the inestimable advantage of her sagacious leadership, we have tried to follow her august example; and, if it be the will of the great White Brotherhood whose Chief Servant and Representative she is, it is our most earnest desire and prayer that she whom we so love and trust will continue to lead us on our Upward Path for twenty years yet to come. We lay our homage at her feet and we invoke upon her head the richest blessing of those illustrious Masters whom she has so long and so faithfully served.

C. W. LEADBEATER,

From *The Australian Theosophist*. Sept. 1927.

ANNIE BESANT P.T.S.

Dr. Besant has filled so many parts in contemporary history, and has touched the present day life of men at so many points, that it is a very difficult task for one, filled with profound admiration of her work and with grateful appreciation of her influence, to select an aspect of her life and career for even a short notice. In her concluding address to the court in the so called "Alcyone case", she affirmed that she had conducted her case "as an occultist." That aspect of her life is the most outstanding element in her achievement and influence. But very few, even of those who use the word "occultist" and 'occultism' in a very facile manner, attach the same significance to them as Mrs. Besant did in the process of the vindication of her right and the justification of her duty regarding Krishnamurti and his career at that time. The large majority even of thinking people at present clothe these words with a meaning which is as far removed as it can possibly be from that which people, who have a little of Mrs. Besant's knowledge and believe profoundly in the ideals and aspiration which she represents, give it. It is best probably, therefore, to leave these inner

verities of her life without advertance, though they are the hinges on which that life turns and in the contemplation of which lies the only safe method of achieving, to however small an extent, some of what she has achieved in the world of men, with a distinction all her own.

She has for a number of years been standing before the world as the President of the Theosophical Society, and in that capacity, more probably than in any other, she has impressed her contemporaries most profoundly as a world personality. From a long number of years now to thinking men all over the world, theosophy has meant Mrs. Besant and her influence; to many of us, of course, theosophy has meant a great deal more than a mere system of thought. It has indeed become to us the saving grace of life, the very warp and woof of our principles, our ideals and our aspirations, the very substance of our faith, our morality and our intellectual quest. All this we owe—and we feel proud in owing it—to our relationship with her, and to her solicitude and love for our spiritual well-being.

It is not, however, only as a matchlessly eloquent expounder of theosophy or as a marvellous illuminator of theosophic truth, or even as light-bringer to thousands of the blindfolded children of men, that she has filled her high office in the Theosophical Society. Knowledge is essential for a full life, but a full life is not possible unless it is filled with worthy actions, in keeping with the ideals held up by that body of knowledge, and putting that knowledge to continuous use for "the glory of God and the relief of man's estate." In no member of the Society has this principle been more triumphantly exemplified than in its present President, who has been declaring with a trumpet voice that knowledge must enable us to build character and to achieve practical results for the use of all, and for the benefit of those who require assistance. The result of this uncompromising preaching and unrelenting activity of our President has been that a large majority of the members of the Society and others have realised that spiritual life, though it must begin in contemplation, meditation and study, cannot attain its end or even reach its proper strength of fibre, until it expresses itself in wise help given to all in accordance with the principles of the spiritual science of which we claim to be students. This realisation on the part of theosophists has led to the Theosophical Society being made a veritable incubator for a variety of subsidiary bodies and institutions, engaged in activities of the most varied

kind but all inspired by the one motive of serving the world, or a part of it, in some way or another. Indeed theosophists have come to recognise that there is no work which can be specially called theosophical, for the work of the world is the work of theosophy, and the only difference between the work that theosophists do and work that others do is that in the doing of it we strive to be guided, according to our lights, by the fundamental principles of life that we have learnt, to be moved by the dictates of brotherhood and tolerance that have been imposed upon us in our Society. It might also be claimed that we have shown a certain power of efficiency in the work that we do because of our knowledge, our outlook and our methods.

In all this activity of the Society, that great Personality of Action, whom the world has for long known as one of its greatest servers, and we in our Society recognise as our Leader and Exemplar, has been our potent inspirer and helper in all matters of initiative and necessary organisation. She has been called upon in the different movements of theosophical activity to occupy the first place in every one, and her influence on each has by no means been formal or ceremonial. She has thrown herself heart and soul and with all her resources into all the departments of our work. Every one of our movements has gained in dignity and efficiency and beneficence on account of her guidance, of her organising capacity and of her unbounded enthusiasm for all kinds of well-doing. Every movement has always made her the Presiding Genius in its activities, its Leader or Director, and must acknowledge her as the original Inspirer and constant Guide. It is because of her leadership and backing of all these movements that those movements have been accepted by the world with trust and confidence, and many outside the Society have rendered cheerful co-operation because they all came before the world with her imprimatur.

Thus on the spiritual plane of ideals, on the moral plane of principles, on the intellectual plane of plans and on the material plane of action has our President guided us, till we now stand as a Society respected and honoured in the world. It would have been impossible except for this Personality of Power to keep a Society like ours together and growing, through a number of most strenuous years, in spite of the absence of dogmas and of the non-existence of any dominating authority amongst us, with the perfect freedom of opinion, ideal and principle in our ranks. She has held us all together and kept

us all fixed in a solid body to all concerns of service to the world. If the Society has become marked with a life distinctively its own and with a certain amount of achievement to its credit, not by any means negligible, the credit is due in predominant measure to the great Organiser and Inspirer whose one motto always has been "Service of the world under the Lord of the World." We as a Society ought to be thankful that she has been spared to us for so long, and pray to those whom she always obeys that she may continue to be in our midst to guide, to teach and to inspire us with love and high ideals.

P. K. TELANG.

THE BEGINNING OF FREEDOM.

Those were the days of War.

A cable—wireless message—came one late night, "Reaching to-morrow morning. Meet." It was difficult to understand for some minutes. "How is it possible?" She was expected to reach Bombay the next day, and one got puzzled how one could reach Bombay to meet Her next morning.

And then the light dawned that perhaps the Army ship which carried Her was diverted to the Port of Karachi. The telephone was worked hard to find out, but those were the days of war and no information could be elicited, not even a simple hint whether a steamer was arriving next morning.

As many brothers and sisters as could be reached that very night were informed of the joyful news of the expected coming of the beloved President. The wave of unselfishness was at its height, and express telegrams were sent to brothers at Hyderabad, Sind, to take the early morning train and reach Karachi to meet the President of the Theosophical Society.

By 9-30 A. M. next day a crowd of joyful, expectant and intensely excited members of the Theosophical Lodges of Karachi and Hyderabad, Sind, were on the pier. The big steamer, one of the largest we had ever seen, slowly glided into the harbour and we noticed Her standing on the deck with Miss Wilson on one side and Mr. Shastri (now Rt. Hon Mr. Shastri P. C.) on the other.

After some time we were permitted to go up the board. We gathered in the drawing room of the beautiful ship. Miss Wilson said that the President would be coming soon. The Presidents of the local and the Hyderabad Lodges were ready with garlands and some members with bouquets to greet Her.

She came in—with a smiling face—accepted the flower greetings.

Within two minutes of the arrival, the great work—the struggle for the political freedom of the country—began. She had in Her hand a large packet.

“These are nine articles. I want these to be typed and sent to all papers in India. Can this be done to-day?”

And She brought out nine articles, written in Her clear handwriting.

Those were the first nine articles on “Home Rule for India,” and were sent out as

“National Home Rule League Leaflets.”

1. Wounded to Death. 2. The Coming Congress. 3. The Parting of Ways. 4. The Reform Act—What shall India do with it? 5. Patriotism and Co-operation. 6. Our Minister. 7. Organisation for Freedom. 8. Responsibility of the Press.

Her great work in England had finished for that time, and the work in India began—to educate the people how to work the new Act which had become a Statute.

And it began within two minutes of Her arrival in the country which She loves, in the harbour even before landing.

The whole day and the major portion of the night, the typewriters' clicks went on. The articles were sent out to all presses and newspapers, and all in India knew that once again the Giant of the CONSTITUTIONAL STRUGGLES had begun Her work in the country. On the one hand there was the struggle between the constitutionalists and the un-constitutionalists, and on the other was the struggle for the right to be wrenched out of an autocracy. It was a mighty task to guide both the people and the rulers.

And who could have done it but the Soul sent out to India in 1893 by the Great Masters of Love and Wisdom, on a Great Mission of Freedom—Freedom from the Religious, Social and Political

autocracy, Freedom of the very Spirit to enable all to walk on the Path leading to Their Lotus Feet.

JAMSHED MEHTA.

Note. The articles—original MS.—are preserved clean in the original packet—perhaps to be placed some day in a Museum of Freedom and Greatness.

J. N. R. M.

"ROSES AND TEARS."

"Are you there?" She asked, coming out of Her room at Amritsar. It was the Amritsar Congress week. The Congress had finished its work that day.

"Can you get Rattansi's car?" "How far is it?" "How long will it take?"

"About twenty minutes walk from here, Mother." There was something unusual in Her voice. The car came.

"Mother, the car has come." Her face looked quite different. It was serious and sad.

She came out. Three of us were there, Miss Wilson, Mr. P. K. Telang and myself. We did not know what was coming on. She quietly directed us with Her finger to get into the car. A moment of silence and She said:—

"To Jallianwala Bagh."

The car glided on in the narrow streets of the city of the Golden Temple.

It stopped near the entrance from which the narrow passage leads to the inner area of the Bagh.

In holy memory of the sad Jallianwala Bagh incident, She quietly slipped off Her shoes—an act of homage which, perhaps, no one out of the thousand who visited the place ever thought of doing; taking the hint, we did so.

She walked slowly on the rough, stony passage, with seriousness and rhythm which were majestic, and we entered the Jallianwala Bagh. It is a large area of open land, surrounded all round with high houses. Hundreds were there, moving about in the compound, here and there.

People saw Her, the beautiful figure in a white sari, bare-headed, with Her golden-white hair and bare-footed. All eyes turned to Her and all stood as if sealed to the ground where they were.

She moved on, quietly looking down, and after a few minutes stopped at a spot, looking straight upon the high walls which showed some marks of the unhappy incident, for over 15 minutes, in quiet solitude as if meditating or seeing through Her higher vision the astral records of the sad event. All stood quietly as if meditating; not a soul moved.

She passed onward to another spot, taking harmonious steps, and again halted. Several minutes passed in meditation.

And a third stage was reached by halting and meditating at another spot.

Quietly She turned to the narrow passage, slowly did She walk. It was intense silence. Not a voice, not a sound in the whole large area with hundreds of people.

She reached the narrow passage and we quietly followed Her. As She came out to the entrance, Lokmanya Tilak and his party entered in. She turned and signalled us to enter the car.

And then only we could see something extraordinary. Tears were running out of Her eyes. As She took Her seat in the car, people gathered round to see the Great Personage, the Ex-President of the Congress, and One who so valiantly struggled for the political freedom of their country. The chauffeur blew the horn requesting people to make way. She sat silently. Tears in flood rolled down Her face.

A young lad, about 10 years old, thrust himself forward in the crowd. He had a basket of most lovely roses in his hand. He came to the car and respectfully emptied the basket, covered Her up with those beautiful flowers. It was a touching homage paid by one so young in body, but perhaps a link of the past.

Some shouted, "Besant Mata Ki Jai." (Victory to Mother Besant); the car glided on. The roses became wet with Her tears which continued pouring out of Her eyes. We sat silently. A hand glided quietly to pick up a rose made more living with the holy water of Her tears, a precious treasure which has been preserved with utmost sanctity.

JAMSHED MEHTA,

DR. ANNIE BESANT, P.T.S.

The noblest, the most perfect and the most completely self-dedicated personality in the world of men and women: that is Dr. Annie Besant, the beloved president of the Theosophical Society, whose eighty-first birth-day we are grateful to remember this day.

Eighty years she has left behind, and yet how strenuous is she in her labour for suffering humanity. Every ounce of strength is economised, husbanded and utterly consecrated to its service. There is no sparing of the self whatsoever. Mind and body are flung on the cross with the joy of privilege, the smile of peace. No tongue of prejudice, malice or coarse abuse; no obstruction, howsoever planned, have ever succeeded in making this agent of the Great Ones swerve a hair's breadth from her Self-directed course.

To talk of Dr. Besant's personality—limiting it to a physical frame—were wholly wrong; for already her life is poured out to, and shared by, all. She is a veritable Sun whose radiant energy enters into every one's being.

It were vain to recount her greatness and services. Who can do the barest justice to her wonderful and many-sided activities? Yet being given this opportunity, I thankfully hasten to place at her feet this humble though very inadequate tribute.

In this physical life, I have come but in slight personal touch with her. I well remember my first interview, which she kindly accorded me despite her many and important engagements. She was leaving that day for England on her mission for India's uplift. It was a unique experience to me. I was uplifted and inspired. Her presence filled me with a sense of freedom, equality and bigness, so different from the depression the so-called great of the world often produced. Then for the first time I realized that true greatness is that which rouses greatness in others—no matter how lowly or weak these may happen to be. She is like a strong magnet which induces its own qualities even in soft iron, were it only for the moment. Dr. Besant is big, because she makes others feel big, in spite of their apparent smallness. Her courtesy and gentleness are perfect.

The dominant quality of our President is said to be Power—the manifesting Will. Yet all possible attributes are so beautifully blended in her that, to me, it is unthinkable that, any attribute such as Love, Intellect etc. could ever find a better embodiment outside of her. She seems always to meet all on their own lines.

A passionate devotion to truth, wedded to an indomitable courage, has been one of her characteristics. No sacrifice for it was too great—not even home or husband.

She has been all through her life the champion of the weak; from the match-girls in England to the subject-races in the empire, all have found their defender in her. Incarnate in women's body, she has espoused woman's cause all over the world. Her example, and her great tact and wisdom have facilitated, and been directly productive of, many a reform for the betterment of women's position in India.

In the field of Education.—Recognising fully, soon after her adoption of India as her Home that real liberation, whether political intellectual or spiritual, can come only through education imparted along lines suited to the genius and the traditions of the people, and that girls as well as boys must come under its operation, Dr. Besant set herself, with her characteristic energy, to organizing the right type of schools and colleges. The Central Hindu College which forms the nucleus of the Benares University and which was offered up for that purpose, with her usual self-denial, the Madanapalli Theosophical College, the Adyar National College, not to mention other institutions, are standing monuments to her labours in the field of education. The Young Men's Indian Association and the Indian Boy Scout Movements are other testimonies to her perennial interest in the Indian youth on whom the future of the motherland so much depends, and owe their origin to her splendid foresight, courage and patience. It is a sad commentary on the character of the Indian people that their enthusiasm for institutions and men is often temporary and half feigned. The National University was starved out in the absence of the support it richly deserved. The burden of institutions maintained by the T. E. T. is thrown year after year on the devoted shoulders of our noble Benefactor. Will not the public—the Theosophical public at least—rise to its sense of responsibility.

As a political leader, valiantly fighting for all just causes; rousing the decadent from their sleep to a sense of freedom and active self-respect; then in the face of odds, bravely standing up for law, order and balanced progress; and in her uncompromising opposition to the forces of anarchy and disruption—she had been unapproachable and unique. As long as she served her beloved India, as long as she helped to make us more respectable abroad, whether she was idolized or cast away made no difference to her. Her outlook on Life as a Unity is a new factor in world's politics. Her patriotism is not a selfish, aggressive and narrow Nationalism, but includes in its wide sweep the vision of a happy Brotherhood of all Nations, grounded on common humanity and justice. She symbolises progress based on unity, co-operation, and constructiveness.

As a religious teacher, she has brought light and peace to thousands of hearts. Many to whom conventional religion was a sad limitation imposed on the intellect and natural growth, have found in her utterances a joyous freedom. Yet every form of religion has in her its greatest expounder and helper. She has never extolled one religion at the expense of another; her way on the other hand has been to hold one's attention to what is best and noblest in each, to the basic truths which are common to all; thus, by the contemplation of what is good and common, we shall learn to forget the differences which are non-essential and to recognize the living oneness behind them.

Because of her, the world's religious thought—even where the magnificent theosophical scheme of life is not accepted in entirety—has been surprisingly liberalised. Speaking for myself, I am grateful that her writings have called me back to Islam; scores of cultured Muslims have confessed to me that the best they ever heard of their religion was from our President's lips. And even among those who choose to remain her opponents in matters religious, there are many whose writings definitely point to their adoption wholesale, where it suits their purpose, of theosophical ideas and theosophical phraseology, and in their widened outlook, to the undoubted influence exercised by her keen intellect and clear statement of truth, even over prejudice-ridden minds.

The world is richer and nobler because of this great servant of God. May she long continue to inspire, to lead and to bless it.

ABDULKARIM F. T. S.

OCTOBER THE FIRST, 1927.

Every year, as the anniversary of our great President's birth-day comes round, it brings fresh inspiration, and never so much as this year, when another decade of service to the world has been achieved. A few years ago, and we were thinking that our leader was engaged on her last earthly task, and that the curtain must soon be rung down on one of the most wonderful of human careers. But the call has come to new undertakings, yet more vast in design and scope of usefulness to humanity, and we have seen the miracle of her response, renewing her youth like the eagle, renouncing a well-earned rest for the toil of constant travelling, the burden of yet more movements financially unassured, the opposition of ignorance and of hate, and (what is worse) the half-support and frequent betrayals of childish love. Still she goes on unwearied, secure of the ends she works for, since they are not her own, but her Master's.

Every handicap in her long life she has conquered and turned to account. Born in a woman's body, in an age which worshipped coarser forms of strength, she wore her womanhood so regally, yet withal so tenderly, that unruly mobs yielded to her gentle strength, and sister women took courage to follow her example and uplift the degraded banner of Motherhood in an orphaned world. A victim to narrow social conventions which trapped her into an unsuitable marriage, she won her freedom, but not for herself alone, and paid its heavy price of suffering without any personal bitterness. Many a foe has she fought, and some have claimed a temporary victory, but as time passes it is seen that her cause has prevailed, though she has not waited to claim the palm, from a former foe perchance turned friend. From struggle to struggle she has passed and passes, and still grows in serenity as clouds mass more darkly in her path.

Three lands more specially claim her ; England and Ireland who gave her body, nurture and inherited culture, and India, her home of adoption and spiritual motherland. But we need not quarrel over the more or less of these ties, for she is too big for any such claims, and belongs to the world, in which to-day she has her natural setting and for which she impartially works. Great and good men and women everywhere love and revere her, and none dare despise, though the timorous may intrench themselves behind time-worn institutions, and refuse the fresh air of life that she brings.

Great is Annie Besant, noblest of living women. Whither she leads, there lies victory.

HELEN VEALE.

AN APPRECIATION.

Two Pillars there are, so stately and strong,
Which guard the portals of the Temple of Light.
Above the great, wide, arched doorway
In characters golden, are graven deep,
(For all to see),
"There is no religion higher than Truth"

Some look to one pillar, some to the other.
For each has his own part to play
In God's mighty plan.
For He it was who placed them there.

Steadfast they stand, side by side,
Upholding God's Truth upon their shoulders.

Two loving friends they are,
Symbols of the snow-capped Himalayan heights.
They have climbed, they have conquered.
They are crowned victorious,
With the incense of love from a million hearts,
And a million voices rise in thanksgiving
To God the Giver of all,
For His great gift.

Each has braved eighty winters and summers,
With the magic of spring which comes between.
The garnered store from many autumns,
Is royally given away to all.
Nothing for self, but all for the many,
Has ever been their battle cry.

Many have turned to bow in reverence,
With faces illumined and hearts aglow,
For Truths revealed.
"Their light shineth even in our darkness"

PIONEERS AND PLODDERS.

The two Founders of the Theosophical society were somewhat in the nature of pioneers in the field of religion. The Society they were instrumental in founding is therefore a pioneer body. No movement that has chosen the task of breathing life into the dead bones of religious current in this world can afford to have a constitution that acts as a deterrant to its avowed mission. But our society with such lofty ideals has not been able to accomplish all that it could have done. It is Mr. Wadia who, in his letter to the President and the members of the General Council of the Theosophical Society, while explaining the causes for his defection, remarks that the Society, has moved from its "original impulses." What Mr. Wadia meant by "original impulses" I do not know. My contention is that the Society has not moved from its "original impulses" at all. I wish it had moved fast and far. I regret that it has not moved enough to my satisfaction.

I want the society to become once again a pioneering body. I want that every member belonging to it should regard himself as a pioneer, as were our Founders. We have all become plodders and left the pioneering work to be done by the few leaders we possess. The time is ripe that we also added our strength and spirit to those of our leaders. The life of the pioneer is hard going. Most of us prefer the life of ease and comfort, the life of the plodder. We have done remarkably well as plodders. Look at the state of the country. Where are our leaders? Where are its pioneers? A nation of three hundred and odd millions has hardly been able to produce and perfect thirty pioneering spirits who could fire its masses with ideals of a greater and glorious India.

There is no spirit of adventure in us. In the make-up of a pioneer there is a large content of adventure. A pioneer is eternally young. He is eternally active. He is always experimenting, always improving on the old models. His is a restless spirit. Divine discontent reigns in him. He wants change in everything and everybody. Like the primeval amoeba he is constantly adjusting himself to the changing modes of his environment. Immutability means stagnation. Plodding, although necessary at certain stage of our growth and consolidation must not be interpreted as being eternally necessary. We must march on. Every nation is marching on. To our eternal shame let us not be left behind.

We are the leaders of the future. If we accept that position we must all turn pioneers at once. We must exhibit power and resource. We must become leaders instead of followers. India, as poet Tagore says, is adopting the Sudra habit, the habit of the plodders, the hewers of wood and the drawers of water. Not an enviable position is it? The Theosophists must show the way. We are people with ideals of a progressive nature. If we hang back in conceited humility, we should be doing a great disservice to our country whose glory we are never tired of singing. See what our President has done. All alone, single-handed, she has fought and won many a battle. Why? Like all pioneers she has the conviction of the efficacy of her ideals and is always the first in the fray when there is an occasion to uphold the cause of truth and justice. This is a passion with her. Never is it so with us. Our acceptance of Theosophy is a convenience with us. To some it helps to maintain their orthodoxy; to others it offers an explanation of their present plight; to some others its illuminating descriptions of the Masters and the way to Them has become the most absorbing subject of talk; but it is only to an exceptional few an all incentive to action. We are tamasic even in our interpretation of Theosophy. This is the time for action "Act, act in the living present," sang a poet. It is the curse of inaction on the part of many of our members that is keeping our movement from going forward.

I take it that there is no Theosophist in India who does not believe in evolution. Evolution is the plan of God for our world. I also take it that every Theosophist in India believes in Karma and Re-incarnation, and that one day we shall be asked to "shuffle off this mortal coil". If all this is true, our works belie our professions. Do we want to return to the same miserable world we are leaving behind? Do we desire to be born in circumstances and surroundings which have shackled our full expression? What kind of India are we going to leave behind for our children? Has not the iron of our slavish present entered our souls. Are our souls so dead that they are incapable of any active response? We must set to work, be it even actuated with the most selfish of motives. If we want a better "here" after an "hereafter" we must create it right now. Just as you prepare now to go to an event an hour hence, must you prepare as arduously for your future and that of your own kith and kin. Let us up with that festering apathy and out with it to the pyre.

N. S. RAMA RAO.

MOHAMMAD, THE ARABIAN PROPHET.

Mohammad, the Arabian Prophet, was born on 29th. August, 570 A. D. His father, Abdullah, died a few days before his birth, and his mother, Amina, expired when Mohammad was only six years old. He was looked after by his grand-father, Abdul Muttalib, who also passed away about 579 A. D. From this time one of the uncles of the Prophet, Abu Talib, took charge of his nephew, who was loved in his small circle of friends on account of "his sweet and gentle disposition and sensitiveness to human suffering".

Mohammad was accustomed from his early youth to meditate. "He travelled twice into Syria with his uncle Abu Talib, and there noticed the misery of the people, their evil ways, and their wranglings and strife. In his 25th. year he married a widow named Khadija, who is famous in Arabian history for the nobility of her character."

It was his usual custom to pass a month every year in a cave in Mount Hira, where he used to meditate. It was there that he was inspired by God to preach to his people. He remained at Mecca until June 622 A. D. He was subjected to persecution of every kind from his own people, especially after he had lost his wife Khadija and his uncle Abu Talib, both of whom wielded much influence in Hijaz. With his few followers he could not face the bitter opposition of the Meccans. Ultimately when the latter decided to put an end to his life, as they felt sure that in spite of all their opposition his mission was bound to succeed, he, in the company of Abu Bakr, started for Medina. He reached there on 2nd. July, 622 A. D. and was very warmly received by the Medinites. Islam now took a fresh lease of life. Several battles took place between the Meccans and the Medinites, and there came a day when the Prophet returned to his birth-place and entered Mecca as victor. The people of Mecca lay at his mercy and he could have easily taken revenge for all the sufferings he had received at the hands of his enemies. But he had come to this world to deliver the Message of peace. He, therefore, extended his clemency to every son of Mecca, and made no retaliation upon his opponents. This had a lasting and a salutary effect. The people realised that he was not an ordinary man, and tribe after tribe came under the flag of Islam.

"The only difference, if difference there be, is that now the scope of the Prophet's work considerably extended; and that he was called upon to face and solve the problems which could not have arisen at Mecca, when intense was the opposition, bitter the persecution, and where the Prophet was without any proper resources or effective support. But even at Medina his life was simple and austere..... free from pomp and parade of power. The Prophet, at Mecca as at Medina, was dominated by one passion and one only—the glory of Islam. The march of events added to his prophetic duties the burden of a temporal chief. Could he shirk or shrink from it? Had he not numerous precedents in the history of the Israelites? But who can honestly charge him with one single act of cruelty and selfishness? He was a ruler with the self-effacement of a saint.....a religious chief free from the pretensions of a Pope.....a man who led and bent all to his will by the sheer force of his magnetic and all-subduing personality. Such a one did Mohammad remain to his last breathing moment.....a beacon-light unto the end of time".

"There was no trace of love of power in him to indicate that he was striving to set up a state-organisation at the head of which he wished to preside".

During his hard-earned peace the Prophet devoted himself to reform the evils pervading Arab society. Social equality—an innovation of Islam—was the first principle of the religion. Consequently it became the sacred duty of every Muslim to help the poor and the indigent. *Zakat* (poor tax) became obligatory; it was collected into the central treasury and distributed from there to the needy. The Prophet abolished all blood-feuds, and lawlessness was suppressed. The Jews living in large numbers near and round Medina were treated on an equal footing with the Muslims. Infanticide—so common in Arab society—was forbidden. Islam taught its follower to be kind and gentle towards children, women and aged persons, of whatever religion they might be.

The outstanding merit of the Islamic faith is thus beautifully summarised by a European scholar. "It is characteristic of all religions to impress their stamp on human history; and founders, prophets, and apostles play their part in the civilisation of their age and people. But never, in so rapid and directed a manner, has any religion achieved such world-affecting change as Islam has achieved. And never has the setting forth of a new religion been so complete a master

of his people and time as Mohammad was. It is, therefore, hopeless to expect to understand the development of the people who, through Islam, became the carriers and interpreters of its civilisation, without knowing the "teaching" which swayed that civilisation; and again, equally hopeless it is to sever these "teachings" from the man who taught them. Mohammad's personality and his message; his message and politics; his politics and the cultural development of his people, are, as a whole, so closely intertwined in the Islamic edifice, that they must be considered together in their alternating interplay."

While purging Arab society of social and moral evils, the Prophet was fully conscious of the fact also that his people must receive education, which alone could guide them in the right direction. The Prophet, for instance, says: "Search after knowledge is a duty of every Muslim, male and female". "Seek after knowledge even though it be in China"—meaning thereby that a journey, so difficult in those days, should be undertaken to China, if necessary, in order to gain knowledge. "He who dies in attempting to acquire knowledge is a martyr".

These and similar other traditions, thousands in number, establish certain facts: firstly, Islam and ignorance are incompatible. *To be a true believer you must not remain ignorant.* Secondly, travelling abroad in search of knowledge, however, hazardous it may be, should be risked. Thus to sit at the feet of a non-believer is to be encouraged, if this be necessary to remove ignorance. Our ancestors acquired fame not by sitting at home comfortably, they bore unthinkable hardships until they earned recognition in the world of scholarship.

The Founder of Islam attached so much importance to knowledge that when a number of infidels were imprisoned after the battle of Badr, some were set free on payment of ransom, but those among them who had learning were able to regain their freedom after imparting their knowledge to the young of the Quresh. Thus each one of them had to teach ten boys. By this means in every house there came to be some one who could read and write. This was the seed sown by the Prophet which ultimately grew to be a huge tree bearing fruit for the world at large, as the history of the world shows.

The greatest blessing which Islam gave to a wild and blood-thirsty nation such as the Arabs, was that of learning. It was this alone which converted that narrow-minded, superstitious and wandering tribe

into a civilised people, and ultimately the followers of Islam became the teachers of the world—a fact admitted on all hands.

These efforts to ameliorate the general condition of the Arabs were very creditable when we know that the Arabs, at the time of the genesis of this creed, had degenerated to such an extent that the word "civilised" could not be applied to them. Gambling was the hall-mark of nobility; swilling was the fashion of the day; immorality was an art in which the noblest of the Arabs vied with each other; and, to be literate was believed to be the sign of low birth and degeneracy. Blood-shed and robbery were rampant in the land, and the poets loudly praised their respective tribes for these unrighteous acts. It was under such deplorable conditions that the Prophet of Islam was sent to deliver his message to a people wholly ignorant and bigoted.

But why God chose the sandy tract of Arabia, one of the most barren parts of the world, to be the cradle of Islam? The answer is clear:

Islam claims to be the world-wide religion, not confined to any particular land or nation. The purpose of Islam, to address all kinds and classes of men irrespective of caste, creed, colour or country, could be fulfilled only by sending the Prophet to the people of Arabia. If Mohammed had been born in Persia, his followers would have been mostly Persians, if at Rome, Romans, if in Egypt, Egyptians. It was a unique feature of Arabia that Christians, Jews, Magians, idol-worshippers and atheists all dwelt there. Arabia was then a place which could rightly be termed the "museum" of all religions and thoughts. Its people consisted of a motley host of every turn of mind, and obstinate to a degree. Their conversion to any one creed could be achieved only by a religious movement embodying the principle of accepting all men into its fold without restriction, that principle of universality which is the very corner-stone of the great edifice of Islam. And that is actually what happened afterwards. Thus the Muslim believes that Jesus Christ, Moses, and others were indeed prophets of God, but that their message was for their respective peoples, while Mohammed came with a mission to be presented to the world at large. He brought a great light which dispelled the prevailing darkness, and by making the Arabs of the desert his disciples he spread the message of Islam abroad throughout the greater part of the inhabited world by means of these Arab-converts.

I will quote a few sentences from the writings of a Hindu writer:--

"It is a great pity that on account of certain historical reasons Islam in India passes as a synonym for violence. Muslim conquerors are described as having overrun countries with the Quran in the one hand and the sword in the other, whereas we read in the Quran, "Let there be no violence in religion", or, "There is no compulsion". Indeed the Prophet was so far from countenancing conversion by force that this particular passage is said to have been directed to some of his first converts, who, having sons that had been brought up in idolatry or Judaism, would oblige them forcibly to embrace Islam. If even a father must not convert his son by force, it is clear that force must be absolutely out of the question as regards converting strangers.

"In fact the Prophet was personally a man of great gentleness and humanity. He was most indulgent to his inferiors and would never allow his awkward little page to be scolded, whatever he did.

"He was very fond of children; he would stop them in the streets and pat their little heads. He would romp with the children and play with their toys. He never struck any one in his life. When asked to curse some one, he replied, 'I have not been sent to curse, but to be a mercy to mankind.' He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, which were often patched, as well as, his shoes, milked the goats and waited upon himself.

"The Prophet sanctified poverty by declaring that it was his pride and by praying to Allah to keep him a poor man and let him die poor and raise him among the poor.

"The Prophet was so modest that he could not bear any one describing him as any thing more than 'the Servant of Allah and His Messenger'. I am no more than man he reminded his devout followers.

"The Prophet did not believe that merely making the Muslim profession of faith once in a lifetime could make a *mumin* (a believer) of a person and entitle him to salvation. 'He is not a believer who committeth adultery; or who stealeth or who drinketh liquor or who embezzleth; beware, beware.' Kindness is a mark of faith; and '*whoever hath not kindness hath not faith.*' Indeed he went so far as to say that 'even prayers could not save a man who lived a wicked life.' 'It is your *conduct* which will lead you to reward or punishment'. *The nearest to me are the abstinent whoever they be, wherever they be.*

"Women and slaves constituted the suppressed classes in the Arabia of the Prophet's time, and he never missed the occasion of putting in a word on their behalf. 'He will not enter Paradise who behaveth ill to his slaves ! 'And your slaves, see that ye feed them with such food as you eat, and clothe them with the stuff you wear ; do not torment them'. 'The world and all things in it are valuable but the most valuable thing in the world is a virtuous woman'.

"The lower animals too were not by any means excluded from the benefits of the Prophet's all-embracing love. It is recorded of him, that when, being on a journey, he alighted at any place, he did not say his prayers until he had unsaddled his camel.

"The Prophet often insisted upon the 'rights of animals'. Said he : ' Fear God in respect of these dumb animals ; ride them when they are fit to be ridden, and get off when they are tired'.

"A woman was punished for a cat, which she tied till it died of hunger, and she gave it nothing to eat, nor did she set it to liberty."

But, unfortunately, the Islam of to-day is not the Islam of the Prophet. A modern Muslim historian says, "Rid Islam of theology Go back to the true Islam of the Prophet. And there will be no strife to poison the well of life. All—Hindus, Christians, Mohammadans—all will become fellow-workers in one cause, the moral elevation of humanity. The Quran contains two elements—one ephemeral, born of the particular social and political conditions of Arabia at the time of the Prophet, and the other the permanent, laying down ethical codes and setting forth eternal verities for adoption by men of all lands and ages."

"Unfortunately theology got the better of reason in Islam, and resulted in, as in other systems, a slavish adhesion to customs and formulas, which killed all progress. What was necessary now was to nationalise Islam, differentiating what was universal from what was local in its scriptures.

"It was around the personality of Mohammad that the principles of Islam—of monotheism, of brotherhood, of responsibility of men, which gave a new direction to humanity—grew up".

MOHD. HIMAYATUL HASAN.

Queen's College, Benares.

FLOWERS FROM OTHER GARDENS.

I

THE FEDERATION OF TEUTONIC NATIONS.

BY

ANNIE BESANT, D. L.

President of the Theosophical Society.

The history of the great Aryan Mother-Race as traced by ordinary historians and illuminated by the teachings of the Divine Wisdom as given out by seers and sages in the East, is not only profoundly interesting as to the past, but is also an indication of the near future. The Mother Race founded in Central Asia a

City, named Shamballa, according to Indian literature. (The of this City are now being partly uncovered by excavations carried on by a band of American explorers and archæologists, who report that it will take years to complete their work). From this centre in the Gobi Desert four daughter-races were sent out, which evolved, after their separation, as inhabitants of great valleys in the encircling mountain ranges, as four distinct types. These formed the four emigrations which travelled westwards, recognised by such historians as Sir Henry Maine, the Mother Race ultimately descending into India and becoming known as the Hindu, the Aryo-Indians.

The first emigration went to Egypt and founded the Egyptian Empire and its splendid civilisation, the Wisdom of Egypt drawing to its sanctuaries the great intellects of the then world, such as Plato.

The second emigration travelled to Persia, and there founded the Persian Empire with its tributaries and its immense warlike strength, invading even India and Greece.

The third and fourth emigrations settled for awhile in the north and south Caucasus, dwelling there while Europe was becoming habitable, as its swamps dried up. Then the third overspread Greece, Italy and the south of Europe, turning northward into Spain, France, Britain and Ireland; they used to be called Kelts, and were distinguished by their emotional nature, expressing itself in oratory and the fine arts. This emigration founded the Roman Empire with its widespread dominion, its magnificent literature and its constructive ability.

These three daughter-races, each with its Empire, an Empire of force and military conquest, wrought out their destinies. The fourth daughter-race, the Teutonic, spread over northern Europe, sent its children conquering into Britain, settling into its southern portion and driving the Kelts into Wales and the Highlands of north Scotland. It is marked by its strong individuality, its scientific mind, its adventurous nature. England, from the 16th century onwards laid the foundations of her far-flung rule in colony after colony. Most of North America, Australia, New Zealand, much of Africa, are peopled by her children, and she thus created the basis of a mighty world-power. But the colonies in North America broke away from her and are now the Republic of the United States. Thus three great Nations of Teutons, England, the United States of America and Germany-Austria, exist, with several smaller Teutonic Nations in the north of Europe, all descended from the fourth daughter-race, the Teutonic.

The world has grown since the last World-Empire—the Roman, the Empire of the third emigration, perished. Education has spread among the masses. Science has lessened distances; two men can talk with each other, one speaking in London, the other in New York. Transport by swift ocean steamers and by aeroplanes has made knowledge of each other possible by widely separated lands. But the fourth emigration, the Teutonic, has not yet had its World-Empire. Had the German Emperor any dream of this before the European War of 1914-1918? Who can tell? If so, he took the wrong method, the method of which the day was over, the method of Force, and that was foredoomed to failure. That was why I said at the beginning of the War that Germany was fighting on the wrong side. The inevitable defeat was not the defeat of the German Nation but only the defeat of the German military Order, with the War Lord at its head. These belonged to the past: the German Nation belongs to the future. Another World Empire resting on weapons or war has become impossible.

Yet the fourth emigration, the Teutonic daughter-race must have its World Power and fulfil its destiny, as the preceding daughter-races fulfilled theirs. How shall that come about?

Britain and her Colonies point to the method. Each Colony has become a Self-Governing Dominion, a Free Nation, and Britain and her "Dominions" form a Federation of Free Self-Governing

Nations. India alone is a subject Nation that has never been made a Colony, and she is demanding Self-Government; if consent be delayed much longer she will demand separation, and then Asia will unite against Europe and there will be a War of Color, which will destroy both civilisations, western and eastern. That must not be, India Self-Governing within the British Federation will bring peace between East and West. That must come, ere the Teutonic World-Power can consolidate the British Federation of Free Self-Governing Nations, Germany and the United States of North America, each section self-governing within its own territory, but joined in an alliance, peaceable, fraternal to all Nations, working not only for mutual service, but for the good of all, for the extension of trade co-operatively rather than by competition, for the encouragement of general culture.

Such is the destiny of the Teutonic daughter-race; whether it shall come sooner or later depends on the nations concerned, whether they work with the law, or against it.

II

THE WORLD'S MOTHER.

The celebration of the Assumption of Our Lady on August 15th prompted the following questions, with answers by Bishop Leadbeater. It seems to have been Bishop Leadbeater's prerogative to reveal Her exact relation as Queen of Heaven and Mother of the World—her divine office as protector and consoler of women who pass through the tribulations of child-bearing. Much information has been given in sermons at St. Alban's Liberal Catholic Church, but the following comment was made to a group of Theosophical students :—

QUESTION : As our Lady took Her present high office during the last two thousand years, may we know who held it before Her ?

BISHOP Leadbeater :—I do not know, although I think I could obtain the information, but the probabilities are that even if I can find the name it will not convey anything. Perhaps it is better not to make too definite a statement about the date at which our Lady took up her office. She attained Adeptship as a consequence of the wonderful way in which she did her duty during the life of the disciple Jesus and the wonderful fortitude with which she supported all the

sorrows which fell upon her in connection with that clearing off of Karma. So she attained Adeptship, and had the right to choose. She chose the Angelic Path, but, remember that after having chosen it, she was still at the level of an Adept in that Angelic evolution—had, as it were, taken the Fifth Initiation. Before she could take the post of World Mother she must have passed the Sixth Initiation, that of the Chohan.

When that took place I cannot say; it might have been some centuries later; but I think that in all probability it was not very long afterward—but we had better not be too definite as to that. But two thousand years ago she took the Adept Initiation, the Asekha, and passed into the Angelic Kingdom. At some date between then and now, she took the next step, that of the Chohan level; and it must have been then that the office of World Mother was handed over to her.

You know there are other lines. You must widen your conceptions if you want to think about those higher levels. Remember, you may have—you have, indeed—great Entities, non-human, who, perhaps, have never been human. I should doubt, for example, whether Pallas Athene had ever been human. I should think probably not, but I cannot be sure. Pallas Athene, however, would not, I think, ever be at all likely to take the office of the World Mother; it is not her line, not her type.

QUESTION:—Will you tell us something more about the method of work adopted by Our Lady when she makes her presence felt in so many places at once. What is her way of working in many parts of the world?

BISHOP LEADBEATER: You see, you have rather to get outside of time and space in your thought. You might equally well say how is our Lord present at once on a thousand altars, or many thousands, perhaps hundreds of thousands. Well, you could not be present in that way, but He can, and you get not exactly a glimpse of the method, but you get an intermediate idea which is easier to grasp, as I have said and have written, if you think of the way in which an ego living in the heaven-world can be present for many people in the heaven world. You know that in the heaven world each man surrounds himself with his own thought-forms, and he has with him whatever is necessary to his perfect happiness. If he has friends or relatives whom he loves very dearly, then he would not be happy in his heaven without those

people, but as some of them may be on the physical plane and others on the astral plane, how can he have them all and yet their presence be real? He does it by making a thought-form of the person. Then that is in itself an appeal to the ego, and the ego instantly responds by vivifying that thought-form, by putting himself into it, and through that thought-form he can talk to his friend in that friend's heaven life, and it is really his consciousness that acts through that thought-form. Perhaps that is a little easier to understand, because that ego under ordinary conditions would not be in very many heaven worlds at once. But if you take the ego, for example, of our President—our President exists in the heaven world of thousands of people, and in those thousands of heaven worlds, each with one person only whose heaven it is, she is teaching them, helping them, answering their questions and generally speaking, being all to them that she could have been in physical life, and even more, because they are, as it were, shut in with her in that respect. She in her brain consciousness probably knows only a few of those cases. Her brain consciousness is sufficiently in touch with the ego behind for her to know very nearly what she wishes, but she is not thinking in her physical brain down here of those physical people who have died and gone to their respective heaven worlds and are still keeping images of her. The ego knows of them, and is often sufficiently in each of these thought-forms to be able to give the teaching, to answer questions and so on. But an ego, after all lives in the higher part of the mental plane and is capable of manifesting himself in any number of lower mental plane images simultaneously.

Now, the consciousness of the Lord Christ stands higher than all that, and therefore it is perfectly easy for Him to be present, to be consciously present, in all those thousands of Hosts at once. You may get a little idea, except that you will have to add two or three dimensions to carry it up to His level, by realising that there is a kind of clairvoyance (which may soon come to some people) in which you project a thought-form to the place where you want to see. You project a thought-form of your own to London; that thought-form takes your shape. That appears to be one of the laws connected with the projection of such forms, and keeping in touch with it, keeping up sympathetic vibration with it and not letting it go, you see through it. There is also a way of projecting a line of thought as though it were a telescope. In that kind of clairvoyance your

consciousness remains here at this end; in this other kind you project your consciousness into that thought-form and look through it, and are to all intents and purposes present there except that your various vehicles are here, and it is only a mental image that you make.

Now, if you could imagine that you were so much greater than you are, that you could project many thousands of those simultaneously and be conscious through all of them, then you would have some sort of idea what Our Lord the Christ does and of what our Lady does. Of course, I am not saying that her consciousness stands on the same level as His, because His consciousness is one with that of the Second Aspect of our Solar Logos, and therefore the Christ is both God and man. Our Lady is not that; she has not a permanent representation down at this level, but she projects her thought-form wherever there is an appeal to her. In response to all appeals she can project her thought-form which will have exactly her own image, and she can look through that, or she can send one of her many, many thousands of subsidiary Angels to represent her, and can even then keep in touch with that Angel somewhat in the same way as those who are in touch with their Master. What they hear, the Master hears. What they see the Master sees, because they are the other end of a line of consciousness which he has put out. That is materializing the thing, I am afraid. It is more a matter that the pupil is in such perfect tune with the Master by vibration, that all he says the Master knows; all that the pupil hears He hears. He can use the pupil as a channel both for outgoing and for reception at any time, and in the same way that the pupil is connected with the Master so are Our Lady's angels connected with her, and she can work through them and they can draw power from her. So is she able to be present in all these different places. I know that it is liable to seem to you that she is somewhat less really present, that there may be degrees of presence. There is a certain truth in that. She is really present, much more present and wide-awake, in all those hundreds of thousands of figures and places, than you can be in one place at your best, but yet it is true that there is a further possibility that standing in the highest heaven as the Queen of Angels and the Queen of Heaven she can ray herself forth and be in all these places. Yet it might be that she can, as it were, leave that centre for a moment and ray out from a given spot on earth for those few minutes, as it might be, instead of from that highest point.

CORRESPONDENCE.

WANTED—AN ORGANISATION OF PARSI THEOSOPHISTS.

In the early days of the Theosophical Society, Parsi Fellows of the Society played an active part in its organisation and maintenance. It is sad to see that the same spirit of enthusiasm and push is not discernible amongst Parsi members at the present time.

The first Parsi member who joined the Theosophical Society in India in 1877 was Mr. Kavasji Merwanji Shroff. Mr. Shroff was the Editor of an Anglo-Indian daily newspaper, the *Jame-Jamsheed*, which is still recognised as the pioneer newspaper amongst the Parsis. He did much to introduce Theosophical ideas amongst the Parsi community, many of whom later on joined the Society, rendering it yeoman service. Mr. J. R. Aria, a prominent Theosophist has presented "Besant Grove" to the Theosophical Society at Adyar. Mr. N. D. Khandalavala joined the Society in 1880 and helped Theosophical work in India, H P.B. sending him a special letter from Europe in 1884, a copy of which is published in *The Golden Book of the Theosophical Society*. Mr. K. N. Seervai, who I think was the Income Tax Collector, Bombay, and Mr. Dorabji Dosabhyo rendered good services in the beginning, while Mr. S. J. Padshah accompanied the Founders to Ceylon in May, 1880, with another Parsi, Mr. P. D. Shroff. Mr. Jehangir Sorabji worked as the General Secretary of the Society, Indian Section, from 1908 to 1911. Mr. B. P. Wadia, who is also a Parsi, was interned with Mrs. Annie Besant on 16th June, 1917, under the orders of the Madras Government. Mr. Jehangir Jamsetji Vimadalal, Solicitor, Bombay, has rendered good service to the Theosophical Society by giving public lectures, thus spreading the cult of Brotherhood and Piety. Mr. Nusserwanji Framji Billimoria of Bombay, published several books on Zoroastrianism in the light of Theosophy, and spread Theosophy amongst Parsis, by publishing a Gujarati monthly magazine *Cherag* (or light), which is still being published by his son Mr. Ardeshir Nusserwanji Billimoria from Navsari.

Readers of *Theosophy in India* will thus see that Parsi members of the Society have rendered good services to the Society's cause, since its founding to the present day. What I want to impress upon my co-religionists, however, is that as a body we, Parsi Theosophists,

have not done sufficient services to the Society, as we ought to have done, owing to there not being an organisation of Parsi Theosophists. At present, there are many able members of my community, who can spread the light of Theosophy amongst Zoroastrians, if all the present Parsi members join unitedly into an organisation called the "Society of Parsi Theosophists." I would suggest that its headquarters should be located either at Bombay or Navsari and that they meet there every year and devise plans and ways for the future of Zoroastrianism in the light of Theosophy. Such an united body will do a lot of good to the community, and all the Parsi members working unitedly in a body will achieve very good and efficient results. At present in the Theosophical literature one finds ample evidence of Hinduism and Christianity playing prominent parts, whereas Zoroastrianism seems to be neglected. An organisation, like the one alluded to above, is likely to produce excellent results, uniting all the Parsi members of the Theosophical Society in one body, with benefit to the Society as well as to the community itself.

BURJORJI NUSSERWANJI MENGUSI,

President of the Theosophical Lodge, Billimora.

KARMA AND REINCARNATION LEGION

Dear Sir.—Kindly insert the following notice in your Notes in *Theosophy in India*, in view of the fact that some one has without authorisation announced himself as the Representative of the *Karma and Reincarnation Legion* for India.

We have been informed by the *Karma and Reincarnation Legion*, 7243 Coles Avenue, Chicago, Illinois, U. S. A., that no one has been appointed as Representative for India for the *Legion* upto August 1927.

With many thanks, sincerely yours,

C. SHUDDEMAGEN,

Secretary.

Dear Sir,—I think it is high time now for the Indian Section to broadcast at fixed intervals Theosophical news and lectures as well as the news and the teachings of the World Teacher from Bombay, Calcutta, Ceylon and other Broadcasting stations. It is also advisable for the Theosophical Lodges to be pioneers in India to bring the benefits of the wireless to Indian homes. All big Lodges and Theosophical Federations should possess receiving apparatuses or Receivers and make use of them. I understand from the Bombay Radio Co. Ltd. (73—75 Queens Road opp. Marine Lines station, Bombay, 2.) that a license fee is only Rs. 10 per year and a license can be had from local Post Office; while four valved apparatus costs about Rs. 400 and seven valved apparatus costs just over Rs. 1,000/-. The former will be suitable to receive vibrations of Indian stations and Ceylon at closer quarters and the latter will enable to catch the vibrations of even the foreign stations in Australia or Europe.

In Europe children know how to construct the receiving apparatus but in India even the educated adults do not know anything about its use. Will any T.S. member who knows about these things give us instructions and advice through the medium of our Sectional paper so that a humble beginning might be made now in India and ere long we Theosophists may have our own Broadcasting station at Adyar with multiple receiving stations everywhere for the benefit of India as well as of the whole world?

Medical and Surgical Hall
Near Ghanchi's Pole, Ahmedabad }

Yours fraternally
JACOB E. SOLOMON.

If through the Hall of Wisdom thou would'st reach the vale of bliss, disciple, close fast thy senses against the great dire heresy of separateness, that weans thee from the rest.

Voice of the Silence.

NOTES.

On behalf of the Indian Section we offer to our great President and leader our hearty greetings on her completing eighty years of a crowded and strenuous life devoted to great causes for the uplift of humanity. We pray for the fulfilment of the prophesy made by one of the Elder Brothers: "For many years she will remain among you and she will guide you—if you will—along the path-way we have chosen for our Society."

*
* *

On the 13th of October the President and the Vice president with Krishnaji left Marseilles in the P. and O, s. s. "China" and arrived in Bombay on the 27th. It was a momentous occasion when the sacred feet of Him who is the embodiment of the wondrous consciousness of the World-Teacher touched the blessed soil of India.

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* *

After completing a tour through Europe of twenty-one days and delivering more than fifty lectures in the chief capitals of Germany, Holland, Denmark, Norway, Sweden, Finland, Poland, Czecho-slovakia, Austria, Hungary, Switzerland and France she arrived in Paris on the 7th of September. We quote the following from a letter dated the 7th of September from Paris :

"She asks me to say that she arrived this morning at about 9 a.m. quite well, after her month of 'flying visits'—flying literally to almost every capital in Europe. A most amazing and marvellous 'itinerary,' one that should be kept for ever as a record of what she—and at 80—can do. She looks younger than when she left ! And, as always, she is quiet and calm and stable, as though she might have been here for weeks ; rather rejoicing at the possibility of eight or nine days in one place..... and not too many engagements we hope."

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* *

The President's tour in Europe marks a very great step in the inner politics of Europe and of the world. Her lectures delivered in all the great European cities not only announce the presence amongst

us of the Lord of Wisdom and of Compassion, of the laying the foundations of the new civilization and of the birth of the sixth sub-race but also the culmination, the raising to the highest point of glory of the great civilization of the fifth sub-race the Teutonic. It is important to bear in mind that while to the Theosophists who will form the nucleus of the future sub-race that great destiny looms so large in their consciousness yet to the most thoughtful and advanced thinkers of the day it is inevitable that the triumphs of the modern age and the reconstruction of a new social and political order out of the chaos of the past, should make a larger and wider appeal. Writing about the destiny of the fifth of the Teutonic sub-race she says: "The Teutonic daughter-race must have its World Power and fulfil its destiny, as the preceding daughter races fulfilled theirs. How shall that come about?"

"Britain and her Colonies point to the method. Each Colony has become a Self-Governing Dominion, a Free Nation, and Britain and her "Dominions" form a Federation of Free Self-Governing Nations. India alone is a subject Nation that has never been a Colony, and she is demanding Self-Government. If consent be delayed much longer she will demand separation, and then Asia will unite against Europe and there will be a war of Colour, which will destroy both civilizations Western and Eastern. That must not be. India Self-Governing within the British Federation of Free Self-Governing Nations, Germany and the United States of North America, each section Self-Governing within its own territory, but joined in an alliance, peaceable, fraternal to all Nations, working not only for mutual service, but for the good of all, for the extension of trade co-operatively rather than by competition, for the encouragement of general culture, the necessary step towards the Federation of the Nations of Europe and then of the World.

Such is the destiny of the Teutonic daughter-race; whether it shall come sooner or later depends on the Nations concerned, whether they work with the Law, or against it "

* * *

It is important to note how in the Plan of that Occult Hierarchy which guides the world India forms the key-stone of the arch of inter-racial unity. India Self-Governing within the British Federation is an absolute necessity for the maintenance of the peace of the world.

In that balance of spiritual forces in the inner worlds India's contribution of her great spiritual tradition and life is indispensable to the right adjustment of the life-forces. It is for that reason that the Guardians of Humanity have sent Their messengers for the uplift of India. H.P. Blavatsky and Col. Olcott followed by our great President worked for nearly fifty years to rouse India from her slumber of ages. It was in order to secure for India her place in the Great Plan that our valiant President rendered such magnificent services to the motherland of her Master. The end of that part of her work is in sight. We hope and trust that under her wise leadership and inspiration the Congress that meets in Madras in December next will wisely decide to throw aside all minor differences and demand for herself the birth-right of every nation the freedom to manage its own affairs. The fiat has gone forth in the inner world, the world of causes, and it is but a question of time for the materialisation of the idea into a fact on the physical plane. May that day soon dawn over us so that World-Peace may be secured and the message of love and good-will amongst men, that is now being proclaimed by the World-Teacher present amongst us, bring Peace to a world torn by internal conflicts and discords.

*
* *

The recent book published by Miss Mayo entitled "Mother India" in spite of all its vulgarity and coarseness is being used, by Those who direct both evil and good form into channels of usefulness, to awaken the social conscience in India. The book is a powerful challenge to the custodians of Hindu Culture and Civilization. Some of us who are older members of the Society well remember the onslaught made in the early days by Christian Missionaries against the Hindu Religion. It was brutal, ignorant, very often disfigured by vulgarity and coarseness by open and slanderous attacks against Shrikrishna and other highly venerated Teachers. To-day Hinduism stands out all the purer and greater and has even been able to render a distinct service to Christianity by liberalising and broadening the outlook of those who in their ignorance cast stones at a religion so immeasurably beyond their comprehension and their narrow theological outlook. We have no doubt that this new attempt apparently dictated by political motives will draw attention to the social and cultural side of India. It will undoubtedly cause deep searchings of hearts amongst Hindus, and one need not be surprised if in the course of a few months there should

be a universal and swift awakening to some of the more glaring abuses that exist in India as they do, of course, in every country of the world. But we believe that it must lead to the consideration and study of the very foundation upon which the Hindu Social structure is laid. Every Hindu must begin to ask himself seriously the question: "If even some of the things that Miss Mayo has stated are true—and we have no doubt that some of the facts notably about untouchability are undoubtedly true—are the principles upon which our society is organised based upon deep spiritual truths which are eternal. What part of our social system is purely local and temporary, capable of being altered according to the needs of our age." These and other questions must inevitably occur to every serious student of the social conditions of to-day. We members of the Theosophical Society have had our attention drawn to this aspect of our national life again and again by our President during many, many years of education and social work in India, notably in a series of remarkable lectures delivered in Madras and published in a little book *Wake up India*. Since that time the Theosophical Society in India has been one of the most important bodies working for social reform. Inter-dining has now become a common feature of almost every Theosophical function. In most of the Schools and Colleges the majority of our members do not insist on the restriction of caste. The equal status of men and women is now almost a distinctive characteristic of Theosophical associations. The vote has been won for women mainly through the efforts of important Theosophical workers in different parts of India notably through Mrs. Cousins and Mrs. Jinarajadasa. The Women's Indian Association with its 71 branches, 23 centres and over 3000 members is very largely guided and inspired by Theosophists. An ever-increasing number of women Theosophical workers are taking part in public work. Maternity and Child-welfare centres are being started in many places, and in Bombay extremely valuable work has been done in connection with vigilance work by one of our members. Col. Olcott was one of the first pioneers in the work of the education of the depressed classes. The age of marriage among Theosophists is distinctly high and the education of women is being recognised as a necessity. We may well feel proud of this extremely good record which stands to our credit today. But this is by no means adequate. Every Lodge and every member thereof must take up this work in right earnest. It would be the first tribute to our great President if in the Theosophical Society in

India, the example that is now set by many of our more devoted workers were to become universal. It is our distinctive duty to spiritualise our social life and show to the world the possibility of recreating a new social order based upon the great law enunciated for the well being of a nation's life by the Father of the Aryan Race, the great Manu Vaivaswata. We make a special appeal to the Bharat Samaja to vigorously carry on its great propaganda of spiritualising the different aspects of Hindu life which is its great objective.

* * *

We are in receipt of more or less definite information that Krishnaji will pay a visit to Benares sometime in January. A Star Camp will be arranged probably in the first week of February. No definite dates have so far been fixed. We hope to announce them at a very early date. It will be a four days Camp, and members in the north will, I hope, be able to take advantage of this wonderful opportunity that is being offered to us. We desire to make the Camp as great a success as possible. Considering the very high standard that has been set before us by the great Camp at Ommen we feel that a very great effort has to be made by all of us to bring the Star Camp at Benares as near the standard as our poor resources will permit. The limited accommodation, however, that is at our disposal at Benares will not permit us to make arrangements for more than three to four hundred delegates. A detailed programme will be published after it has received the approval of the Head of the Order.

* * *

We would request those who intend coming to the Star Camp to read carefully October number of the Herald of the Star in order that they may understand the conditions under which we may expect that the most successful results may be achieved. At Ommen many remarkable manifestations of spiritual force appear to have taken place. We must remember that the attitude with which we go into a Star Camp is a very important factor in determining what we shall be able to draw down into manifestation. The Great Teacher can only give what we are able to receive and no more. If we meet together without any expectation of any kind of personal achievement and as far as it is humanly possible maintain a serene and impersonal outlook

praying only that through the great human channel that is created by such a gathering the Lord of Love may send His blessing to the world then we shall be able to provide the ideal conditions for a great manifestation of spiritual power. It is inevitable, however, that a very large number of people very naturally expect to gain for themselves some kind of personal achievement. It is a curious paradox of the spiritual life that the Kingdom of Happiness can be reached only by those who want nothing for themselves. It is only when the personality is emptied of self or—to use the language of the mystic—the self-naughting process is complete that the life-force pours down a great flood into that personality.

There are so many things down here we can share. We can do a good deal in the way of sharing that we sometimes do not do. We can share our emotions very, very largely, we can share our mental consciousness very, very largely—far more probably, than many of you can quite realize. For there is only one Consciousness as there is only one Actor; and as we realize that supreme truth, we can share some of our lower faculties and capacities, and in the sharing they only increase in ourselves; but when we go beyond the limitations of the ego, of the individuality, when we pass out into the higher planes beyond, when we have touched the life in others instead of the form and have united ourselves with that life in the way that our Head has often so beautifully described, when we can feel the life of the blade of grass as our own life, and love that life in everything around us—then in that uniting of our life with all other lives, we have entered that atmosphere of the Christ Himself which makes it possible for Him to share His strength with the weakest of mankind.

There is a stage yet beyond, when it is not union but unity; that is the full completion of Liberation, when there is no longer a union of different lives but a knowledge of the unity of the One Life in all.

The Herald of the Star, Oct. 1927.

CONTRIBUTIONS TOWARDS THE T. S. PUBLIC PURPOSES AND OTHER FUNDS.

PUBLIC PURPOSES FUND

RECEIVED AT ADYAR

July 1927.

Madura Lodge	...	17	0	0
Delhi "	...	10	0	0
Mr. B. Kameswara Rao	...	4	0	0
Vizagapatam Lodge	...	5	0	0
Mr. C. R. Naidu	...	5	0	0
" B. Krishna Rau	...	3	0	0
Karnataka T.S. Federation	...	1	0	0
Edamandal Lodge	...	5	5	0
Godhra "	...	4	0	0
Mr. D. Srinivasa Iyengar	...	20	0	0
Baroda Lodge	...	10	0	0
Mainpuri "	...	10	0	0
Srinagar "	...	5	0	0
Mr. N. Kuppaswami	...	2	0	0
Triplicane Lodge	...	5	0	0
Mr. Y. J. Taraporewala	...	5	0	0
" L. D. Burling, New York	...	15	6	0
" K. J. Prabhu	...	20	0	0
" K. R. Jussavala	...	21	0	0
		167	11	0

August 1927.

Madura Lodge	...	10	0	0
Delhi "	...	10	0	0
Mr. B. Kameswara Rao	...	4	0	0
" C. R. Naidu	...	5	0	0
" B. Krishna Rau	...	3	12	0
Godhra Lodge	...	4	0	0
Baroda "	...	10	0	0
Mainpuri Lodge	...	10	0	0
Mr. Y. J. Taraporewala	...	5	0	0
" N. H. Cama	...	10	0	0
Surat Lodge	...	10	0	0
Mr. M. G. Wagle	...	10	0	0
Vizagapatam Lodge	...	5	0	0
Mr. Venkataramayya	...	7	0	0
" P. Venkatasubbayya	...	10	0	0
" S. A. Hajare	...	5	0	0
Sir T. Sadasiva Iyer Kt.	...	100	0	0
R. B. Ramsaran Das	...	20	0	0
Mr. A. Rama Rao	...	60	0	0
" V. E. Vakharia	...	30	0	0
" F. Rustomji Ranikhetwala	...	15	0	0
" L. D. Gaikwad	...	50	0	0

393 12 0

September 1927.

Mr. B. Krishna Rau,				
Bangalore	...	3	0	0
Delhi Lodge	...	10	0	0
Mr. B. Kameswara Rao	...	4	0	0
Godhra Lodge	...	4	0	0
Maitreya Ladies' Lodge				
Bellary	...	100	0	0
Mr. P. Kameswara Rao	...	9	0	0
Masulipatam Lodge	...	8	4	0
Vizagapatam Lodge	...	5	0	0
Sir T. Sadasiva Iyer Kt.	...	100	0	0
Mr. C. R. Naidu	...	5	0	0
Baroda Lodge	...	10	0	0
Mr. B. S. Ramasubbier	...	3	0	0
Edamandal Lodge	...	10	13	0
Karachi Lodge	...	50	0	0
Mr. Mateckji J. Mistay	...	25	0	0
" N. Kuppaswami	...	4	0	0
" Y. J. Taraporwala	...	5	0	0
" D. S. Dube	...	20	0	0
" K. J. Prabhu	...	22	8	0
Manipuri Lodge	...	10	0	0
Maitreya Ladies' Lodge,				
Bellary	...	45	0	0
Mr. Khedouri D. Ani	...	50	0	0
Surat Lodge	...	10	0	0
Bangalore City Lodge	...	100	0	0
Triplicane Lodge	...	10	0	0
Mr. D. K. Kale	...	52	0	0
" Vipradas Vishwas	...	5	0	0
Secunderabad Lodge	...	49	0	0
Madura Lodge	...	9	0	0
Lalit Mohan Pramanik	...	1	0	0
Baroness J. V. Isselmuden	...	20	0	0
C. T. Thiruvankataswamy				
Naidu	...	20	0	0
		779	9	0

October 1927.

Adyar Lodge	...	92	0	0
Alwar "	...	20	0	0
Bangalore City Lodge	...	35	0	0
Baroda Lodge	...	10	0	0
Bengal Lodge, Calcutta	...	250	0	0
Cherapalcheri	...	10	0	0
Cocanada Lodge	...	42	0	0
Comilla "	...	25	0	0
Delhi "	...	10	0	0
Dadar "	...	18	0	0
Edamaual "	...	2	3	0

C. O. 514 3 0

B. F. 61 0 0

B. F. 514

Godhra Lodge	...	28	0
Karachi "	...	160	0
Karur. "	...	5	0
Mainpuri "	...	144	0 0
Madanapalle,	...	18	11 0
Madura "	...	11	0 0
Nasik "	...	9	0 0
Namakal "	...	5	0 0
Poona, Cant. Lodge	...	246	0 0
„ Maharashtra Lodge...	...	60	0 0
Peddapuram "	...	4	8 0
Quetta Lodge	...	115	0 0
Simla "	...	120	0 0
Samalkot,	...	5	0 0
Triplicane Lodge	...	5	0 0
Trichinopoly Lodge	...	40	0 0
Vridhachalam Lodge	...	20	0 0
Vizagapatam „	...	5	0 0
Parsi Boys' School, Nasik	...	10	0 0
Olcott Panchama Schools	...	13	5 7
Individual Members' donation and subscriptions.	1301	15	0
	2840	10	7

RECEIVED AT BENARES

Nov. 1926 to August 1927.

Poona Lodge	...	143
North Telugu Dist. Federation	...	8
Hadala Lodge	...	15
Mr. Hari Kumar Roy Chaudhry and daughters	58	
Miss H. R. F. Veale (Earmarked for T.N. Boys' School, Benares)...	50	
	274	3 0

September 1927.

Mr. Baijnath Bhargava...	22	0 0
„ Dina Nath	...	2 0 0
Rai Saheb Suraj Narayan Sharma	...	5 0 0
Dr. M. M. Bhattacharjee	...	3 0 0
Mr. Harendra Narain Roy	...	4 0 0
Mrs. A. Robson	...	10 0 0
„ H. N. Datta	...	10 0 0
„ Dinshaw "	...	5 0 0

C. O. 61 0 0

Mr. R. N. Bhargava	...	1	0 0
Bangalore City Lodge	...	3	0 0
Prof. Jagannath	...	10	0 0
Mr. Gosain Das	...	2	0 0
Rai Saheb Abinash Chandra Bose	...	2	0 0
Mr. M. N. Kundu	...	5	0 0
„ R. M. Joshi	...	5	0 0
R. B. Shiva Prasad	...	60	0 0
Mr. Sheo Nath Singh	...	5	0 0
„ M. Kuppaswamy	...	5	0 0
„ S. C. Banerjee	...	25	0 0
Chhedi Misra	...	50	0 0
Tarak Nath Banerjee	...	25	0 0
A. Krishna Murti	...	10	0 0
Ganesh Datta Acharya	...	20	0 0
A Sadhu	...	20	0 0
Dr. Amba Prasad	...	10	0 0
Mr. Shrikrishna Pant	...	5	0 0
„ A. K. Sitarama Sastri	...	5	0 0
Mrs. Peramma	...	5	0 0
R. B. Pitambar Joshi	...	5	0 0
R. S. Pt. Shiv Shankar Pandya	...	2	0 0
Mr. N. E. Sessa Iyer	...	4	0 0
„ Bhabaranjan Chatterjee	...	10	0 0
„ N. H. Cama	...	10	0 0
„ Ramachandra Shukla	...	5	0 0
Mrs. H. R. F. Veale	...	50	0 0
Mr. J. D. Mahaluximivala	...	500	0 0
„ Bipra Das Biswas	...	4	0 0
Mrs. Devi Dayal Bhargava	...	2	0 0
Hyderabad Sind Lodge	...	125	0 0
	1051	0 0	

October 1927.

Mr. Devi Dayal Bhargava	...	1	0 0
Mrs. Do	...	1	0 0
Mr. T. Venkataramanayya	...	4	0 0
Kailash Behari	...	5	0 0
Baij Nath Bhargava	...	3	0 0
Pyarelal Gupta	...	5	0 0
Narnarayan Shukla	...	1	0 0
Jayadeo Sahaya	...	2	0 0
P. Narasimharao	...		
Naidu	...	10	0 0
Mr. Nisa Nath Ray	...	2	0 0
„ Nand Lal Sur	...	2	0 0
„ Sarada Datta Acharya	...	10	0 0
„ Kishan Chand	...	25	0 0

C. O. 71 0 0

Oct. Contd.

	B. F.	71	0	0
Mr. H. K. Gurtu ...	10	0	0	0
„ M. N. Hathiram ...	5	0	0	0
„ Pannalal R. Varma ...	5	0	0	0
„ Kewalram Lachmanji ...	5	0	0	0
„ Ramdeo B. Agarwala ...	5	0	0	0
„ B. S. Jhala ...	0	8	0	0
„ Surya Kummar Choudhry ...	25	0	0	0
„ Chandi Charan Sur ...	2	0	0	0
„ Nirmal Chandra Chatterjee ...	10	0	0	0
„ Satyendra Nath Chatterjee ...	0	8	0	0
„ A. Hanumantha Rao ...	5	0	0	0
„ E. White ...	10	0	0	0
Mrs. Rangubai Gokhale...	12	0	0	0
Mr. V. G. Bhatt ...	10	0	0	0
„ Niranjan Mitra ...	1	0	0	0
„ F. H. Dastur ...	5	0	0	0
„ G. G. Kayal ...	5	0	0	0
Mrs. Aimai Nagarvala ...	5	0	0	0
Mr. V. M. Sohoni ...	1	0	0	0
„ Shiva Narayan Bhargava ...	7	0	0	0
Sri. Mithlesh Kumari Devi ...	2	0	0	0
Mrs. Kashibai Dandekar ...	2	0	0	0
Gaya Lodge ...	45	0	0	0
Mr. A. S. Patvardhan ...	100	0	0	0
Poona Youths ...	200	0	0	0
Mr. Shrigopal Singh ...	7	0	0	0
„ G. V. Subba Rau ...	5	0	0	0
R. B. G. C. Nag ...	5	0	0	0
Mr. R. Swami Nath Pillai ...	10	0	0	0
„ D. Balasubramania Chettiar ...	5	0	0	0
Mr. C. S. Venkatachari ...	5	0	0	0
„ M. L. Parulekar ...	5	0	0	0
„ Raj Krishna Gurtu ...	5	0	0	0
„ L. B. Sinha ...	4	0	0	0
„ T. P. Krishnaswami ...	5	0	0	0
„ Kulwant Rai ...	5	0	0	0
Malvan Lodge ...	50	0	0	0
Mr. Tribeni Sahai ...	7	0	0	0
„ V. Gopalayya ...	3	8	0	0
„ Rewachand T. Chugani ...	5	0	0	0
„ Sundar Nath Kaul ...	1	0	0	0
Sri Vindya Basini Devi ...	2	0	0	0
Mr. Brajnandan Prasad ...	2	0	0	0
„ G. S. Shrikhande ...	0	8	0	0
„ V. Jajannathan Naidu ...	2	0	0	0

C. O. 683 0 0

Oct. Contd.

	B. F.	683	0	0
Darjeeling Lodge ...	15	0	0	0
Mr. G. Venkatram ...	5	0	0	0
Balasinor Lodge ...	7	0	0	0
Avidha Lodge ...	50	0	0	0
Mr. J. R. Dave ...	5	0	0	0
„ Ravi Saran Verma ...	50	0	0	0
Rohri Lodge ...	50	0	0	0
Mr. S. G. Venkataramanan ...	5	0	0	0
Gaya Lodge ...	10	0	0	0
Mr. S. T. Srinivasa Aiyengar ...	5	0	0	0
	885	0	0	0

Upto 15 November 1927.

Baroda Lodge ...	125	0	0	0
Ajmer Lodge ...	11	0	0	0
Siliguri Lodge ...	7	0	0	0
Dr. R. V. Pansalkar ...	5	0	0	0
Mrs. Kashibai Kanitkar ...	5	0	0	0
Mr. M. G. Kanitkar ...	5	0	0	0
„ R. Baidyanath Sharma ...	1	0	0	0
„ Vishwanath Lal Srivastava ...	1	0	0	0
„ N. B. Gharpure ...	2	0	0	0
„ P. N. Dandekar ...	1	0	0	0
A Friend ...	1	0	0	0
Mr. R. J. Srivastava ...	10	0	0	0
Murshidabad Lodge ...	41	0	0	0
	215	0	0	0

AMOUNTS PROMISED TOWARDS
PUBLIC PURPOSES FUND

Mr. P. K. Telang per year ...	50	0	0	0
Mrs. Rakhmabai Telang „	50	0	0	0
Mr. T. P. Telang „	50	0	0	0
„ A. S. Patvardhan „	50	0	0	0
„ Gajapati Saran Sinha „	12	0	0	0
Dr. R. V. Pansalkar „	12	0	0	0
Pt. I. N. Gurtu ...	100	0	0	0

THEOSOPHICAL EDUCATIONAL TRUST FUND

Prof. Madan Gopal ...	180	0	0	0
Benares Cant Telegraph Office employes ...	11	8	0	0
P. Jagat Narain, Etawah ...	10	0	0	0
Jalpaiguri Lodge ...	20	0	0	0
R. B. Panda Baijnath ...	120	0	0	0
Mr. Ramchandra Shukla ...	10	0	0	0
R. B. Syam Sundar Lal ...	300	0	0	0
Mr. Gajapati Saran Sinha ...	7	8	0	0

659 0 0

THE PRESIDENT'S BIRTH-DAY FUND

B. F. 344 0 0

Mr. Baijnath Bhargava	1	0	0	Ajmer Lodge	...	5	0	0
„ Devi Dayal Bhargava	0	8	0	Enangudi „	...	20	0	0
Gaya Lodge	...	10	0	Mr. S. G. Venkataramanan	2	0	0	
Jhansi	...	10	8	Khurja Centre	...	2	0	0
Godhra	...	20	0	Broach Lodge	...	10	0	0
Mr. T. S. Subramania Iyer	5	0	0	Mr. Pranjivan Odhavji	...	171	0	0
Trivandrum Lodge	...	20	0	Cawnpore "Chohan"				
Ahmedabad „	...	25	0	Lodge	...	20	0	0
Edamandal „	...	25	0	Madhipura Lodge	...	20	0	0
Ahmedabad Youth Lodge	10	0	0	Mr. Hari Bhusan Mukerjee	1	0	0	
Simla Lodge	...	20	0	„ Roop Narain Muttoo	5	0	0	
Delhi „	...	20	0	Mrs. Kamalabai Gharpurey	40	0	0	
Karikal Lodge	...	20	0	Lala Babu Ram	...	20	0	0
Bangalore City Lodge	...	42	0	Trichinopoly Lodge	...	20	0	0
Mr. N. Yagnaraman	...	9	0	Mr. Bipin Chandra				
Chicacole Lodge	...	20	0	Mukerjee	...	1	0	0
Pudukotah „	...	6	0	Khairpur-Mirs Lodge	...	5	0	0
Ramachandrapuram Lodge	20	0	0	Cananore Lodge	...	20	0	0
Karachi Lodge	...	40	0					
Bombay "Blavatsky" Lodge	20	0	0					
						706	0	0
C. O.	344	0	0	Total Rs.	7971	13	7	

The General Secretary regrets the list is very incomplete as Secretaries of most of the Lodges have not yet sent us the names of subscribers to the Public Purposes Fund.

Long may still be the Great Path which you have to tread, but as you tread you do not tread alone, you tread with all mankind. They pour into your heart their joys and their sufferings, and you grow vicariously. When the whole world has entered into you with the first vision of Liberation, then the wisdom of the mightiest becomes something of your wisdom; with each flash, the beauty of the whole world becomes part of your beauty, though you may have wrapped yourself in a robe of ugliness; the strength of the greatest comes to you as a friend, though you may be failing and may feel that you are weakening.—C. J.

The Herald of the Star. Oct. 1927.



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DECEMBER. 1927.

} No. 12.

It is our natural life to open out to joy, just as the lotus, when the evening comes and the moon appears, opens out its heart and gives its beauty to the night; just as the little flowers of the day open out their hearts when the dawn comes, so our hearts open out to the call of joy. We feel instinctively, though suffering is on all sides, that there must be joy somewhere. There is. Life would indeed be an awful agony, and the soul of things would be bitter and not sweet, if there were not somewhere at the heart of all things a joy, and that joy lies in our recognition of the end. We have come forth as a spark from the flame. We go back to the flame again, and our joy comes in trying to gain a vision of the flame whence we have come and whither to return. It is always a contemplation of that end which gives us some comfort, some strength to bear our trials. And so man creates religion, or philosophy, or art, and each of these brings him comfort, for they enable him to keep the great vision before him. For what is religion fundamentally but a call to man to remember that the end is sure. What is philosophy but a statement to man that the great world problem which is full of peace is within him. What is art but the proclamation that the beauty man seeks is within him.—C. J.

The Herald of the Star, Oct. 1927.

QUARTERLY LETTER FROM THE VICE-PRESIDENT.

SINCE last writing, the two principal officers of the Society have done a great deal of travelling. The President came from America to England in the middle of May, and from then on has had a most strenuous time. She presided over the Conventions of England, Scotland, Wales, Holland and Germany. She gave her usual four Queen's Hall lectures, which have appeared in book form. After the Star Congress in Ommen, she flew to Germany, Denmark, Norway, Sweden, Finland, Poland, Hungary (just touching at Prague in Czecho-Slovakia for an hour where she met the members), Switzerland and France.

Leaving India in the beginning of March, I presided over the Italian Convention at Palermo, and then the French Convention at Paris. Afterwards my work was mostly in England, including three lectures in the Queen's Hall. After the Star Congress at Ommen came a visit to Iceland. Our Iceland National Society claims to be the strongest in the whole T.S., as having more members for its population than any other Section. My visit of three weeks has brought me in touch with a remarkably fine National Society. Except for the visit of one T.S. member, no member had been to Iceland before me. Especial credit, therefore, is due to our Icelandic brothers for developing such a strong Society all by themselves.

On my way to India, my wife and I visited Portugal and Spain. Our Portuguese brothers have, in the short period of their work as a National Society, done much in the field of humanitarianism. They are well-known in Lisbon for work for the protection of animals, and a clinic and hospital for animals is conducted by them. In addition, they have started an orphanage, where there are now 15 children, and work has also been done with the poor in visiting their homes.

The purely administrative difficulties of the Spanish Section have, I believe, been smoothed out by now, and work will be begun again with fresh enthusiasm. In Spain we visited Seville, Madrid (where the Convention was held), Valencia and Barcelona, and two brief visits also to two Lodges near Barcelona, Tarrasa and Sabadell. The work of the Golden Chain and the Round Table, especially the former, is well developed in Spain. A "New Education" School has just been started in Barcelona under Theosophical auspices.

Both in Portugal and Spain, I was much struck with the number of young people who are coming into the work. There can be no greater testimony to the efficiency as workers of elderly T. S. members in Lodges than the presence of young workers keen to develop the work.

After the work in Spain, at the request of the French General Secretary, I visited four towns in the south of France. On the 13th of October, at Marseilles, Dr. Besant, Mr. Krishnamurti and others arrived, and all of us then left by steamer for India.

Two days ago, the President started on a ten days' tour in South India visiting eight Lodges. More visits are being planned for her before the beginning of Convention. In the first week in December, Bishop Leadbeater comes with a party of ten from Australia. The Executive is planning for a very large Convention; possibly from fifteen hundred to two thousand may be present.

This morning at 7.45 we celebrated the Anniversary of the Society, with the prayers of all the religions. To-night, I shall deliver a lantern lecture on the history of the T. S.

C. JINARAJADĀSA.

Adyar

November 17, 1927.

THE COMING OF THE KINGDOM.

So old the world, men cry,
 No hope that we
 Blest miracle may see.
 A God-man greet.
 Fall at His human feet,
 And see ourselves anew in His mild eye.

Enlightenment is cheap,
 No need to err;
 Siloam's Pool why stir
 For healing grace
 When science doth replace
 By means material that mysterious place?

Your hunger of the soul ?
 What can it crave
 Of faith divine to save
 Not given to-day
 In every crowded way
 By rival sign-posts to a common goal ?

Sullen response we feel,
 All that is vain.
 Tell us, where lies our gain
 To see the truth,
 But lack the strength of youth
 Bravely to break our bonds to the unreal ?

Not by the talk of fire
 Can man be warmed,
 Nor the world transformed
 Until God dower
 With more than earthly power
 Some Son of Man to tune Apollo's lyre.

But list ! What rumours thrill
 The aching heart ?
 Turn we awhile apart
 From market-place,
 Their welcome sound to trace
 As earth and sky with trembling sweetness fill.

A Star-lit prophecy
 Made to a few
 By wiser ones who knew
 Some years ago
 To sure fulfilment slow
 Hath moved, in Nature's urgent secrecy.

Beneath our common sky,
 Treading our earth,
 Moved by our tears and mirth,
 See face to face
 The flower of all our race,
 The Holy Grail, re-issued from on high.

Some sacred spots of earth
Prepared for Him
With expectation dim
Have felt His feet,
Thrilled to His accents sweet,
And Nature's hosts announce the mystic birth.

Gathered in Valley home,
An earnest ring
List to a wondrous thing,
A truth retold,
Felt as new though old,
A rainbow word, arching the airy dome.

No creed His love can bound.
Alike to all
Ringeth clear His call:
Come, share with me
The light, full and free,
Of the Kingdom of Happiness I have found.

H. V.

DNYANESHWAR AND BISHOP LEADBEATER.

BY R. S. BHAGVAT, M. A.

Bishop Leadbeater is one of the leaders of the T. S. now living in Australia. Dnyaneshwar was a saint in Maharashtra who passed away in 1296 A. D. Obviously Dnyaneshwar could not have read Mr. Leadbeater's books. Neither has the Bishop read the books of Dnyaneshwar as they are not translated into English. Here is a significant coincidence in the writings of both these.

The Dnyaneshwari as every one knows is a commentary of Dnyaneshwar on the Bhagavad Gita written in archaic Marathi of the thirteenth century. The duty of a commentator is to explain. In his explanation of the sixty-sixth verse of the last discourse of the Bhagavad Gita Dnyaneshwar apparently goes into several points

quite unconnected with the text he is expounding. The Shloka is :

“ Abandoning all duties come unto me alone for shelter ;
Sorrow not, I will liberate thee from all sins .”

There is nothing particularly abstruse in this verse. Yet Dnyaneshwar has a very long commentary on it and apparently goes into irrelevant questions in his exposition.

It is difficult to render into English the exquisite Marathi of Dnyaneshwar. But I shall try to do my best. In his commentary on this verse he observes in one place :

“ Thus spake Shri Krishna, Shri Krishna the Handsome amongst the handsome, the all seeing, the all-pervading Lord. Then the blue-skinned Lord extending his right arm, with the gold bracelet shining upon it embraced Arjuna, the prince of devotees, who had sought refuge in Him. There is Something to which intellect cannot reach and from which speech turns back in silence. To give that Something to Arjuna was made this pretext of an embrace, the something which words may not utter nor intellect explain. One heart was unified with the other, what was in the one was poured into the other, and the Lord made Arjuna like unto himself, the two still retaining their individualities.”

Looking at this commentary from the point of view of the ordinary critic, it is difficult to understand why Dnyaneshwar should imagine this scene. In the Gita there is nothing to warrant the idea that Shri Krishna embraced Arjuna. There is no satisfactory explanation. Only the other day I met one of the most deeply learned of Marathi scholars, one who had specialised in Dnyaneshwar. He could not satisfactorily account for this apparently meaningless and incongruous episode. He was ignorant of Theosophy and had no clue, and refused to see anything deeper.

If we turn to Bishop Leadbeater's “ The Masters and the Path ” Chapter V we have there an account of the ceremony of acceptance. Bishop Leadbeater is there explaining how a Master of the Wisdom “ accepted ” some pupils. The author says :

“ He drew each in turn into his aura so that for a moment the pupil disappeared in Him, and then emerged looking inexpressibly happy and noble, showing forth the special characteristics of the Master as he had never done before ”

Further on Bishop Leadbeater explains :

“ And when the Master embraces the neophyte as described above, and expands himself to include the aura of the pupil, it is really the central heart of fire which expands and includes him..... Thus for a few moments the two are one, and not only does the Master's aura affect that of the pupil as described above, but any special characteristics attained by the latter act upon the corresponding centres of the Master's and that flashes out in response ” .

Is it not significant that a passage in the writings of Bishop Leadbeater should illumine the Dnyaneshwari in this unexpected fashion ?

TEACHINGS OF THE HOLY TWELVE.

(*Continued from p. 260*).

III THE DISCIPLINE OF LIFE.

(A) PHYSICAL DISCIPLINE.

In all religions certain practices are enjoined upon those who aspire towards the attainment of the higher and spiritual life. These practices are either outer and physical or inner and mental in their character. The object is to train the individual in self-discipline, in helping him to have control over his body, desires, feelings and thoughts. A true and earnest seeker must take his life into his own hands, and not allow it to be at the mercy of every passing whim or impulse.

FASTS AND VIGILS.

Among the various physical disciplines recommended, one is Fasting and the other Night-watching or Vigils. Musalmans are enjoined to keep fasts at various times in the year. They are not merely required to abstain from food and drink, but they are expected to observe certain other necessary conditions also. The different organs of the body are not to be used for self-indulgence nor are they to be exercised improperly. The eyes are not to cast a lustful glance on the other sex, the ears are not to hear evil things spoken against others, the tongue is not to be used for reviling our fellow-men or to speak untruth. Hands are not to be employed for hurting another or for stealing. Our animal desires are to be checked, and so on.

The quiet at night could be used with profit in concentrating our attention upon noble thoughts and high ideals. A friend of Ali who was his constant companion has stated that he used to find Ali observing the stars till late at night and in deep contemplation. Hazrat Ali used to say : " There are men who have made earth their bedding and water their only diet. They study the Quran carefully day and night, and resigning themselves to the worship of the Supreme spend their life like Jesus, the son of Mary."¹ Nightly prayers at midnight are recommended. Again, certain specific nights are specially to be spent in prayers. We have been clearly told that keeping awake the whole night merely as a matter of form without the proper inner attitude of prayer and devotion is altogether absurd. Says Ali : " Many of those who observe fasts do not gain anything beyond the strain of thirst ; many of those who keep the vigil do not gain anything except trouble. The truly wise men do better if they sleep and do not keep fasts than observe the kind of fasting and the night-watching done by the foolish."²

SILENCE.

Hazrat Alraza Ali is reported to have narrated the story of an Israelite who controlled his tongue ten years before he began worshipping, in order to gain concentration.³

Hazrat Alsadiq Jaafer says : " Christ used to preach the exercise of control over vocal faculties except on occasions of God's worship, because prattling insensibly hardens the heart."⁴

One should form the habit of speaking only when speaking may be necessary. Idle prattle leads to gossip, which has been absolutely prohibited, being wicked, and mischievous. It is not only silence of the tongue that is needed, but also silence of the desires. Silence does not mean lazy inactivity, but an economy of energy usually allowed to run waste by foolish talk. Energy is to be conserved and directed to high resolves and noble ideals. Ali, while recommending the observance of silence, also clearly suggests the use one has to make of it and the purpose for which it is accompanied by contemplation."⁵

1. Nahjul Balaghat p. 165.

2. Nahjul Balaghat p. 177.

3. Alkafi. p. 425.

4. Alkafi. p. 424.

5. Alkhisal. p. 49.

NIMAZ (PRAYER).

Nimaz, performed with the full force of our will and in a true and proper spirit of reverence and devotion, roots out pride and selfishness from our nature, and eliminating all lower desires and thoughts fills our hearts with divine purity, love and peace. But the magic of its effect can only be produced when it is performed with earnestness and one-pointedness. An Imam has said : " While performing Nimaz imagine yourself face to face with God, so that you are being watched by Him while you cannot (physically) see Him." It is said that while performing Nimaz the face of Hazrat Zainul Abidin used to turn pale on account of fear. The words ' pale ' and ' fear ' are not to be taken too literally. They indicate an intensity of inner feeling and its outer expression quite different from what we experience in our normal human relations. In our relation to the God of Mercy and Love, ' fear ', as popularly understood, has absolutely no place. In those happy moments of elevation when the soul feels the glow of union with the Supreme there is nothing but a sense of intense thankfulness, peace and joy. We feel lifted out of our human setting, our expression changes and the face beams with a life and light, a serenity and calm which is at once Heavenly and Divine.

HAJ (PILGRIMAGE).

Haj or pilgrimage to holy places is also a helpful discipline. This too should be performed with the proper inner attitude of mind, which is to be relieved of the domination of the physical and its insistent demands which engross our attention all the time. Our lower desires and passions have to be kept under proper restraint, so that it may be possible for us to maintain a tranquil frame of mind. That is really why we are asked not to use scents or crop our hair. We are not to read such literature as would arouse our passions, nor should we indulge in vices, nor be cruel. Killing of animals is strictly prohibited during the pilgrimage. The practice of animal sacrifice after return from the pilgrimage has somehow grown, but even there, we are required to sacrifice only such animals as stand low in the scale of creation.

MOHARRAM.

It is in fact the commemoration of an historical event. The hero-martyr in this episode is Hazrat Husain, who literally sacrificed his all in the cause of truth and righteousness. The observance of

certain practices in this connection, with proper understanding, can prove of advantage. For ten days all kinds of sense enjoyments and luxuries are to be avoided, and we are to cleanse our hearts of all impurities—charity, prayers and devotion are enjoined. We are asked to study closely the life of the great hero and the message it gives to us—how he adhered to truth steadfastly, how he bore with courage all troubles and tortures, how he remained cheerful under the most embarrassing circumstances. His life-story moves our hearts to its depths, and inspires us to lead a life of courage, of loyalty to truth and of cheerful sacrifice.

KHAGAN HUSAIN, F. T. S.

LETTER FROM BISHOP ARUNDALE

Houston, Texas, U. S. A.,
October 14th, 1927.

Dear Fellow Wayfarers,

Your President*, his wife and Mr. Warrington are having a strenuous tour in the United States. After reaching New York on the 23rd, we proceeded to Chicago for the American Convention, which lasted a week and was full of joy and brotherhood. We all had a most happy time together, and I was immensely impressed with the cordiality of our American brethren. We felt quite at home from the very start.

Then came the tour, which took us to the following places: Spokane, Seattle, Vancouver, B. C., Tacoma, Portland, Oakland, San Francisco, the Ojai Valley, Hollywood, Pasadena, Los Angeles, Salt Lake City, Denver, Omaha, Minneapolis, St. Paul, Milwaukee, Chicago, Kansas City, Oklahoma City, Dallas, Houston, New Orleans, Atlanta, Birmingham, St. Louis, Lansing, Detroit, Cleveland, Columbus, Pittsburg, Buffalo, Toronto, Rochester, Boston, New York, Richmond, Washington, Baltimore, Philadelphia. And then the "Olympic" on November 19th for Southampton and London.

*A letter to a Lodge of which I am President. Its members are scattered throughout the world.

Everywhere I discover the audiences to be most enthusiastic, and in many places there is eagerness to follow up the exhortations I deliver. I speak on America: Her Power and Purpose, and point out to our American brethren the real greatness of their wonderful land and the fine promise before it. I talk of the past, of the great Americans—men and women—who built into America the nobility of their own fervent and altruistic spirit. I speak of the fine Declaration of American Independence, with the wonderful note it sounds in the words “the pursuit of Happiness”, of the Constitution with its notable amendments, especially the Prohibition Amendment, with regard to which I say that if it be right, as I think it is, then it must be supported at all costs, while if it be wrong then at least it must be fought honourably and openly, and not as the bootleggers and rich people fight it—in a cowardly, underhand, unpatriotic manner.

I then refer to the negro question and to the Jews, saying that the problem of equality may be difficult, but sooner or later it must be faced, for all are God's children and equally cherished by Him. I then analyse the American character, suggesting that it is composed of two ingredients; first, a very real brotherhood, free, unconventional, easygoing; second, a spirit of practical idealism, which often runs into excess, but which is substantially sound. I proceed to point out that these qualities fit America for the great mission to which I conceive that she has been dedicated from the very beginning, a great two-fold mission. First, to show by her own prosperity that material ease, wealth, comfort, can be reconciled with spiritual growth, that a rich man *can* enter the kingdom of heaven provided that he uses his wealth to serve others and not for his own exclusively selfish purposes. I believe that America is being tested as to her fitness to show such a reconciliation. In the past, Empires, Nations, have fallen because of the evils attendant upon luxury and ease. Today it is to be seen if the world can, as it ought to, become well-to-do and yet remain spiritual. The experiment is being tried in America, and so far I think the experiment is proving a success. If it does, then America will be able to show the whole world how to live comfortably, prosperously, and yet seek after the Real. I elaborate this point, and then I go on to say that if America was cradled in greatness it was supremely because it was ordained that she should have the opportunity of standing beside the Christ on His return to earth. Hitherto Great Teachers, or some of them, have not been welcome. 2000 years ago

the Christ was but three brief years on earth. Today it is hoped He may remain a longer period, and America has been prepared, is being prepared, to the end that a great Western Nation may listen to Him, welcome Him, and because of her prestige and power gain for Him at least the attention of the world. On His right India, the land which has ever welcomed the Great, on His right India because of her past and of her future; on His left the young Western country America. Will America prove worthy of her marvellous opportunity? I think she will, but there is much to be done to ensure that she shall. I exhort to this end, and wind up with an appeal for brotherhood in His Name.

T.S., Star meetings, luncheons with Rotary and other clubs, reporters, interviews, make up the strenuousness, and it is a case of travelling by night and lecturing by day, at all events very frequently.

I have mentioned this lecture because it is the keystone to my activities, but the heart of our tour is my dear wife, who wins others' hearts and inspires them by her mere presence. I may do most of the talking, though she addresses women's meetings wonderfully, but she sends everywhere the refreshing breeze of purity and truth. So she contributes enormously to the success of the tour, even if I make the most noise. Mr. Warrington is a fine comrade to us, and we do not know what we should do without him. He is a wonderful person.

What shall I say of Ojai? No words can express my sense of the spiritual grandeur of the Valley, to say nothing of its physical beauty. Indeed it is the home of the new sub-race and of the Great Lord Vaivasvata Manu. I do not think that I have ever experienced the same sense of uplift and of bliss-peace that I felt in Ojai Valley, though I have been in many wonderful centres. My wife and I long to return there some day, for the inspiration of Ojai is in its way supreme.

How interesting has been my life during the last few years. First, the study of European conditions in 1924 and 1925. Then in 1926 and part of 1927 Australia, a land equally endowed with the spirit of brotherhood and with its own glorious mission to fulfil. And in Australia our great brother Bishop Leadbeater, deeply beloved and revered by one to whom he has been more than words can express. What an inspiration was our stay in his beautiful home

overlooking Sydney harbour. Then back to Europe where the great Mother of us all met us and blessed us as she alone can bless. And now to America, the Western hope of the world, as India is the Eastern hope, and even more than the Eastern hope, for she is the world's mother and thus the hope of all the world.

I have been deeply privileged during these years of joyous insight into the working of Their Plan for their younger brethren, and I hope I may be the more efficient for the insight I have gained.

I find I have forgotten to note in the description of my lecture that I urge most strongly that American animals be admitted to the rights of their American citizenship, for they are no less citizens of America than the human beings. I speak in the strongest possible terms against the horrors of the stockyards, saying that they are a disgrace to America and to her great destiny. I suggest that just as there has been the Prohibition Amendment, so there should be another Amendment to get rid of the cruelty and evil of meat-eating. If America can do the one, why should she not do the other ?

And so the happy work goes on.

Ever yours,

GEORGE ARUNDALE.

NEW LAMPS FOR OLD.

Is the propaganda work of the T.S. and the Star really progressive ? I am afraid, although we are out to broad-cast certain principles among millions, we hang on to methods which limit our message to hundreds. Occasional indoor meetings are no doubt the means for propagating the ideas and ideals of a small sect with empty coffers ; indeed, it might be the only method for all we know. But when an Order or a Society grows to such a stature that it begins to think of becoming a national influence, then it is time that we exchanged our old lamps of propaganda methods to the new ones of switches or bulbs.

At most of our open-air and indoor meetings we preach for the most part to those who are sympathisers with our cause. A great

many of our lecturers are volunteers. They are excellent and well-meaning and earnest people in themselves, but those are not the only qualifications for good speakers. Only the most important meetings are reported in the press. Thus our propaganda always hovers around a small circle of friends who have got bored with it. Moreover, the Order, responsible for indoor and outdoor meetings in the less important corners of the cities, becomes associated in the minds of the public with "cheapness". Many people are snobs, but as snobbishness exists and is likely to exist for a long time to come, we ought to take steps to get round it. It is no use ignoring it. Besides, rhetoric is at a heavy discount and will be for a long time to come, I guess. Like most of the foolish frills of life, it is rapidly passing away. Only the oratory of a Besant or a Macdonald can hold a crowd to-day, and even then there are some who are bored to death by them also. Dr. Besant, I hear, has given up the rhetoric vein in her latest Queen's Hall lectures in London.

Open air and indoor meetings, no doubt, played their part. But how about something new instead of this played-out method? Why on earth we should indulge in addressing meetings of from a hundred to half-a-dozen people of our friends mostly in family parlours and in the less known public places, when there is a powerful postal service at our beck and call, is a bit thick for me! A half-anna stamp will carry our message into every home in the land willy-nilly. Why not exchange our old lamps for better ones, so that the light shall spread further afield? Attractively written letters, well got-up folders—like the ones issued by the Delhi Youth Lodge—and leaflets and the like could be literally showered on the country. Starting from a proposition with which no one could disagree, each leaflet or folder should lead through a short series of simple points to a conclusion we wish to drive home. By the way, both the paper and the printing should be of the best. A tastefully got-up folder has an influence that is sure and subtle. Too often our leaflets are printed on cheap and nasty paper which is growing whiskers! Such leaflets do us no good. The point I am driving at is, if you get my meaning, that we must employ modern methods in our propaganda work. There are letters (what cannot be achieved by skilfully written letters?), folders, leaflets which with a half-anna stamp will carry our message past all barriers, and if written with skill and sympathy, will literally have to be read even by the most hostile. Only, we should see that whenever we

criticise modern tendencies, our criticism must be qualified with modesty and goodwill ; otherwise it will breed an envious discontent.

Money ? A problem, true. But it must be regarded as a part of the general problem of how we are to succeed and grow and be a power in the country for good. As we continue our present played-out method of propaganda, we shall come to the limit of our powers one day very soon. A new method is sure to come sooner or later. And why not begin it now ?

D. B. DHANAPALA.

AN OPEN LETTER TO MY FELLOW FEDERATION SECRETARIES OF THE NORTHERN INDIA CONFERENCE.

Dear Brothers,

I am very desirous of coming into touch with you, and for reasons that will appear later, the best way to begin seems to be through the pages of *Theosophy in India*.

Allow me to give you a short account of certain matters connected with our own C.I. and Rajputana Federation.

In December last some members of the Indore Lodge became aware that they knew very little about the duties of their Lodge as a unit of their Federation area ; and then later at the Benares Convention, when they heard that their Federation was one of those which had not yet elected its member for the coming year on the Indian Council, they felt that the Federation itself was suffering from a want of vitality. The Indore Lodge therefore studied that part of the Report of the Indian Section which deals with the Constitution and Rules (pp. 64—85), and they found that as far as the division into Conference areas (North and South) was concerned, this division seems to have been contemplated merely for propaganda purposes. See Art : 2, Rule 5 page 65 ; that Art : 2, Rule 6 seems to contemplate purposes other than propaganda for which those Conferences divide themselves into Federation areas. Then Art : 2, Rule 7 contemplates Federation areas making rules again only for propaganda purposes. Art : 2, Rule 8 puts the Federation Secretaries, as far as propaganda work is concerned, under the direct control of the General Secretary of the Section,

Art: 2, Rule 9 refers to Annual Report of the Group and Federation Secretaries to be made to the General Secretary and Conference Secretary. In this paragraph no mention is made of propaganda, nor of the nature of the reports to be made.

So far it is clear that any function of a Federation other than that of propaganda is either not contemplated or is left entirely to the imagination and initiative of the various Federations.

On pages 84 and 85 however we find a long list of Group and Federation Secretaries, most of which are in regard to matters other than propaganda.

Our Indore Lodge having studied all the above very carefully came to the conclusion that :

- (i) they did not know, and had no obvious means of knowing, how other Federations worked within their own areas.
- (ii) their own Federation (apart from the activity of individual Lodges) might be considered as dormant, except for some propaganda work.

The Lodge then drew up a rough outline of principles and working rules by which the dormancy might be converted into activity, and these, it was decided, were to be brought before the Annual Federation Meeting for discussion.

In inviting our various Lodges to our Easter 1927 Annual Meeting, we found repeated letters produced no reply from certain Lodges, which also made us feel that either the names and addresses of officers as found in the Report were wrong, or the Lodges concerned were not merely dormant but were in pralaya; and indeed at our Federation Meeting one of our three Groups was not represented at all.

At our Annual Meeting we had many discussions as to how to make our Federation an active unit in the Indian Section.

The upshot of this was that :

- (i) I was appointed Federation Secretary with the distinct mandate of finding out whether it was possible for a Federation Secretary to carry out all the eight duties allotted to him on page 84; and whether it was possible for the Group Secretaries to carry out all the nine duties allotted to them; and to report on the matter to the Federation and to the Indian Section authorities.

- (ii) An Executive Committee was appointed to draw up a set of simple rules (on the lines of the principles and suggestions already discussed) for the efficient working of the Federation, which Rules were to come into force immediately, and until, the next Annual Federation Meeting.

After my election to the office of Federation Secretary for the C.I. and Rajputana Area, my first endeavour was to get into touch with the score or so of Lodges in it, and to keep in touch with them and to bring them into touch with one another.

For this purpose I am issuing a monthly Federation Bulletin in English and the same in Hindi to every Lodge. In it besides the editorial notes of the Federation Secretary, there have been,—a full report of the Annual Federation Meeting; various Lodge Reports; a map of the Federation Area; a "Children's Corner" and a reprint of the Duties of Group and Federation Secretaries as in the Indian Section Report.

This Bulletin is typed on stencil sheets and duplicated; the sheets sewn together with an ordinary sewing machine, and perforated for a File Folder; each new issue being placed on the top of the last.

The Bulletin Folder is supposed to be kept on the Lodge table for ready reference by every member. The Hindi version is allowed to circulate in the houses of the members; one of its purposes being to allow the ladies of our T. S. families to get the benefit of this T. S. newsheet.

The Bulletin has been much appreciated, and has also done something to remove the Lodges from their "splendid isolation"; and to help them to feel their place as units of the one and same Federation.

But it was impossible to send the Bulletin to some Lodges as no reply to any letter was received, and these Lodges only received their copies when I visited them on my official tour.

The Executive Committee have formulated a set of Rules which will be found appended to this letter.

My next piece of work as Federation Secretary was to visit the Lodges in our area. This was very necessary but also very difficult. Happily my personal duties set me free for the required time, and in the last week of July I started. It is now September and I have visited: Dewas (S. & J.), Rutlam, Udaipur, Jodhpur, Jaipur, Ajmer,

Kishangarh, Bikaner and Alwar. I have still to visit Gwalior, Dholpur, Datia, Kotah, Alote, Ujjain, Mhow, Dhar, and, last but not least, my own Indore Lodge in my official capacity.

I am now resting for a week in Delhi and trying to get my August Bulletin duplicated and despatched from here. Before my tour is over, spending about three days only in each place, which is really not enough, I shall have been away about three months. During my stay in each of the centres, I have generally given three addresses to the Lodge members, talks to the Star and Youth Groups, talks to the High School and College students and one public lecture. It has been a very strenuous but interesting experience. It has however made me realise:

(i) that much more organisation is necessary than exists at present,—organisation growing up from the needs and initiative of the Lodges and *not* imposed upon them.

(ii) that much should be done to cultivate an interest in, and knowledge of, the work done in other Federation Areas.

In fact this letter would become too lengthy were I to give the many conclusions I have reached.

But through this letter I wish, by informing my fellow Federation Secretaries of our endeavours and our difficulties in the C. I. and Rajputana Federation, to arouse some further joint action among the Federation Secretaries of our Northern Conference: and with this in view I would ask them to let me have answers at their earliest convenience to the following questions:

1. Do you find your Federation Area a workable one or is it too large?

2. Do you find the official duties of a Federation Secretary and of a Group Secretary as set out on pages 84,85 of the Indian Section Report workable by any ordinary person,—not a whole time worker—as such secretary?

3. (a) How are the Federation expenses met in your Area?

(b) Is a proper balance sheet of expenses and income kept?

(c) Do the Secretaries have to meet such expenses out of their own private purse?

4. (a) Do you find that many of our T. S. members are educated men, working as teachers for a salary which *barely* runs into two figures? on which slender sum they have to support themselves and families and try to pay their annual T. S. dues?

(b) If so, what arrangements have been made to prevent these brothers, who are in great need of the consolations of Theosophy, from lapsing owing to inability of paying their dues ?

5. Kindly read through our Federation Rules which are appended and give your opinion on them : also kindly send me a copy of the Rules you have drawn up for your Federation Area.

6. Do you find that the Indian Section Report is as helpful as it might be ? At present (September 1927) I have not been able yet to obtain, although I have asked for a copy to be sent me as soon as ready, a copy later than that dated 1925. This means that most of the information in it as to present presidents and secretaries of Lodges is quite out of date ; and that by the time the next number (presumably dated 1926) comes into our hands, it will be, concerning these matters, equally out of date.

Federation Secretaries are supposed to report in October. Convention is held in December. Should we not ask to have our Indian Section Report in our hands by March at the latest, so that we may for nine months of the year have information rather *more* than less reliable.

It is partly for this reason that I am publishing this letter in *Theosophy in India* rather than writing to Federation Secretaries, who have no doubt long since been replaced by others. In our case we have had two since the one mentioned in the 1925 Report.

7. Could not Federation Secretaries make regular use of *Theosophy in India* in order to communicate to each other the work of their areas and so bring about increased vitality and activity in the Indian Section ?

RULES FOR THE CONDUCT OF BUSINESS IN THE C. I. AND RAJPUTANA T. S. FEDERATION.

1. That in all Federation matters the Lodges shall be equal in voting power and have equal opportunities of voting.

2. That in order to allow of (1) being carried out, no matters, unless of extreme urgency or merely formal, shall be voted on at the Annual Federation Meeting.

3. That in the Federation Bulletin issued three months before the Annual Federation Meeting, any proposition brought forward by a

Lodge for discussion at the Annual Meeting shall be published ; that in the following issue of the Bulletin any modification of such propositions proposed by the Lodges shall be published. These matters shall then be discussed at the Annual Federation Meeting. In the issue of the Federation Bulletin after the Annual Meeting, the final form of propositions shall be published, and each Lodge shall then send in its vote for, or against, such proposition to the Federation Secretary, who shall then in the following Bulletin publish the result of the voting.

4. That an Executive Committee shall be annually appointed to prepare the agenda for the Annual Meeting and to deal with Federation matters. This Committee shall consist of the three Group Secretaries, the Federation Secretary and the Representative on the Indian Council of the Federation.

5. That the three Groups of the Federation shall take it in turn to hold the Annual Federation Meeting in their area.

6. That the members attending the Annual Federation Meeting shall pay a fee of one rupee to help to cover necessary expenses, and that each member shall pay for his food while attending the Meeting.

7. That the date and place of the Annual Meeting shall be published at least four months beforehand in the Federation Bulletin.

Yours fraternally

A. L. HUIDEKOPER.

(MRS. JAN HUIDEKOPER)

South Road, Tukogunj, Indore C. I.

CORRESPONDENCE.

FLOOD RELIEF WORK.

Dear Sir and Brother,

You will be glad to learn that most of our T. S. Lodges in Gujarat and Kathiawar have tried to render all possible help to relieve the distress of those who suffered on account of heavy floods. Our members were busy collecting money and clothes and went to villages as volunteers either to help or make enquiries. Some of our members are still engaged in relief work. We did not organise our groups

of workers separately but joined hands with the Saurashtra Seva Samiti in Kathiawar and the Provincial Congress Committee in Gujarat which did extremely good work in this direction.

Yours Fraternally,
H. K. MEHTA.

ACTIVITIES.

STAR CAMP IN BOMBAY.

A new and pleasant function was started this year at Bombay. A Star-Camp, a replica of the Star Congress at Ommen was organised by the Honorary Secretary of the Bombay Theosophical Colony, Vasantpuram, at Juhu. About 100 persons, both ladies and gentlemen, took part in the celebrations. It was like a big happy family affair, and the week slipped away without any one feeling conscious of it. Brother N S Rama Rao, the National Representative of the Star, had undertaken to conduct the Camp, but owing to sudden illness he requested Brother Shree Ram to come from Adyar instead. Brother Shree Ram is a very interesting personality. At sight he looks so shy, anxious to retire at the approach of any thing foreign, and does not seem inclined to speak unless forced to. But all that vanishes when he begins to speak. We had gathered together as a Star Sub-Station to listen in to the Etheric waves from the beam Station at Ommen, and we were more than rewarded. Everybody felt not only good-will but a kinship with others that was something more than blood relationship.

UJJAIN.

Mass Meetings were held at Shri Gopal Temple from the 17th. to 20th. November to celebrate the Foundation Day of the Theosophical Society, under the auspices of Vikram Lodge of the said Society in Ujjain, (Gwalior State), where all the different Religions, Hinduism, Zoroastrianism, Jainism, Buddhism, Christianity, Mohammadanism, and Sikhism, were represented by the learned followers of every Faith. It was a unique gathering, where about 1000 to 1500 people assembled daily at the common prayers, which created a spirit of fellow-feeling and Brotherhood among the peoples of all Faiths. The enthusiasm was unprecedented, and if such gatherings are held frequently, quarrels and

strife which are taking place, in the name of religion will be things of the past.

U. P. THEOSOPHICAL FEDERATION AND STAR CONFERENCE.

The U. P. Theosophical Federation and the Star Conference were held at Jhansi on the 3rd, 4th and 5th October, 1927.

Principal Sanjiva Rao M.A. (Cantab) presided over all the functions. The lectures of Professor Kulkarni on 'Evolutionary Impulses', of Rai Bahadur Panda Baijnath on 'The message of the Deva', of Pandit Kanhaiya Lal Razdan of Gwalior on 'Hinduism and Islam', of Rai Bahadur Babu Shiva Prasad on 'Jainism', of Principal Pearce on 'What all the World is seeking', and of Professor Hafeez of Allahabad on 'Islam and Theosophy' were greatly appreciated. The Bharat Samaj Puja, which was held every morning, attracted a large audience.

Principal Sanjiva Rao's address on the 'World Teacher' was highly inspiring and the answers given by him in the 'Questions and Answers Meeting', which then followed, were extremely elucidating and instructive. Principal Pearce narrated his experiences of the Ommen Camp of August last, and gave a vivid account of the scenery and the functions there.

All credit is due to the members of the Jhansi Lodge for having constructed a Lodge Building, which was formally opened on 1.10.1927, by Rai Bahadur Babu Shiva Prasad, Federation Secretary.

The Federation concluded with a Camp Fire, organised under the direction of Bro. Pearce on the pattern of the Ommen ones. There was some appropriate music, after which the fire was lit by the President Bro. Sanjiva Rao, while Bro. Kanitkar chanted the invocation to Agni. Bro. F. G. Pearce then briefly explained the idea underlying the Camp-Fire and asked those present to think not merely of receiving pleasure and inspiration, but of sending out from the circle of the Fire the light of Truth and Happiness. He then read out a short passage from the 'Kingdom of Happiness', after which there was five minutes' meditation. Then the President of the Federation rose and thanked the workers who had contributed so much to the happiness and harmony of the Federation. He specially mentioned the kind help rendered by Mr. Binda Prasad, Headmaster of the Normal

School and his wife. The President remarked that happiness had been a feature of the Federation, and said this was due, he felt, to the real attempt which had been made to break down barriers, and to live brotherhood, in the way Krishnaji desired. He then read aloud some beautiful and inspiring passages from Krishnaji's "Camp Fire Talks of 1926," entitled 'The Pool of Wisdom'. All then rose and sang together 'Janaganamana' (Tagore's Song of India), after which, with linked hands, the Universal Prayer was repeated in unison and the Camp Fire was declared at an end.

SHIVA PRASAD,
Federation Secretary.

AHMEDABAD.

Mr. C. Jinarajadasa gave a short but inspiring visit to this city on Nov. 4th. In the morning he gave a talk to Star, T. S., and Youth members and laid great stress on organisation, describing the organising faculties of the West and especially of the organisers of the Ommen Weeks. In the evening he delivered a beautiful lecture before a great gathering of men and women—both young and old—on the "*New Doctrine of the World Teacher*". The lecturer in his usual beautiful style gave a short history of the Order of the Star. He explained the new message of the World Teacher—the message of Happiness. He requested the audience to go within to find Eternal Happiness which can never be found outside in material things, not in the possession of riches, not even in the mere knowledge of Scriptures. He said that the World Teacher always shows the hard Path, the Path where every one has to become his Guru, his inspirer. He again and again told men to go within to find Liberation. At night he performed the consecration ceremony of the Co-masonic Lodge.

REVIEWS.

By What Authority.

BY

J. KRISHNAMURTI.

It would be impertinent to review this series of Campfire Talks given by the Teacher. The average reviewer of books, reading through the book in the usual way is sure to miss the entire significance of the great message. Only one who has lived the life of the spirit, who has struggled and failed and finally achieved the victory, only one who has finally attained, will be able to do full justice to the value of the book. Each one of us will bring to the understanding and interpretation of the book only as much illumination as our own past experience has given to us.

The book has, therefore, to be read with the eyes of understanding, of the intuition within us.

In the first talk Krishnaji tells us his own life's story. He has told us that story at greater length in the 'Path'. The 'lives of Alcyone' contain even a fuller account of the wondrous series of experiences fitting a soul to play in this incarnation his august role as the vehicle of the World Teacher. We have, many of us, watched his growth from a beautiful boyhood into a nobly gracious manhood. We have seen the bud blossom into an exquisite flower shedding his fragrance into this grey world of misery and strife.

The lesson of that long series of lives is the same old eternal teaching, old as the hills, eternal as the heavens. How the soul of man gets entangled in the web of his own desires, of his thoughts, and how he releases himself, how through suffering he learn to discriminate the real from the unreal, the everlasting from the fleeting and transient. The human soul in his long pilgrimage has many halting places and at each wayside shrine worships the image of the Deity. But he must extricate himself from these shrines, he must learn the nature of that which he is worshipping, he must discover what lies behind the picture, what lies behind the eyes and the mind of the image. In this process of discovery he goes through many sorrows and slowly through the medium of pain he realises the law of harmony. Normally, it is only when life's lessons are thoroughly learnt that the gate swings open

to admit one to freedom. But that vision of Liberation and Happiness is offered to us now, even before we have learnt all these lessons, because of the presence among us of the Beloved. That sight of the Goal, that vision of Perfection is an abiding inspiration to us. That Light which we have seen will ever shine for us even in our darkness. It may take many lives to establish that glimpse of the Eternal in our lives and minds. But the success is assured, for the strength to establish it is released within us. Slowly or rapidly according to the intensity of our longing shall we reach the goal.

In the second Talk the central thought is that the 'Kingdom of Happiness lies not in the world of manifestation where there are shadows and decay, but within each one of you and it is there that you must turn and seek. As the flower contains the scent, as the flower hides divinity within itself, so within each one of you lies the Kingdom of Happiness, whatever be your stage of evolution, whatever be your griefs or afflictions. When once you have discovered it within yourselves, then you can wander forth from the real to the unreal. The Goal is Liberation, Happiness. The power to establish that Kingdom of Happiness is within ourselves. To acquire that will, that determination, that purposefulness, we must go within and awaken ourselves to the Reality which is there. To discover this Reality requires thought, requires training, requires self-examination, self-criticism: "We must know what is sorrow, what is suffering, what is affliction, what are pleasures that are lasting. Wisdom comes out of experience, and understanding out of a pure heart." The Reality is ourselves, the Beloved is ourselves ennobled, glorified, ourselves made perfect. When we have found Him within us, then we have attained the Kingdom of Happiness, we have found tranquility and peace and we shall find that that Kingdom is the Kingdom of all.

In the third talk Krishnaji tells us how he realised his dream, how he found tranquillity and peace. The secret of his achievement he describes in one word 'simplicity.' We have to put aside our cloak—our small theories, our complications and become simple, simple as a single star in a naked sky. During our long struggle to climb to the mountain top, we have accumulated those things that are unnecessary and which we have to learn to discard. They are not merely physical possessions, but emotions, attitudes of mind—we must become like little children before we can enter the Kingdom of Happiness.

In the next talk Krishnaji speaks in the language of Paradox. In the first half of the talk he says; "you must be of the Truth, part of the Truth and yet work with the unreal the fleeting. You cannot withdraw, as of yore, into forests, into monasteries, into quiet secluded valleys and to commune with yourselves. That is not Liberation but mere self-attainment, that is mere self-seeking, those who would really attain in the times of today, while they are working in the world, while they are making the world beautiful and noble and perfecting the transient things even while they are struggling, while they are suffering and afflicted must seek that Liberation and Happiness. We may contrast this with the second part where he says: "You must renounce your books,.....your philosophies.....the works that encompass you. You must give up your friends, you must give up your families.....you must give up your gods, the rites.....and the ceremonies."

To reach the Truth we must give up all things and enter within.

This is the eternal paradox of life. The Truth is to be found within by renunciation—but it is the renunciation of attachment to outer things and not of the things themselves. We must give up our dependence upon external things for our happiness, we must renounce our clinging to our friends. Without this detachment we cannot see things in their proper proportions. Our emotional and mental predilections distort our vision of Truth. Therefore renunciation is ever the beginning of true Wisdom.

But Truth in all its nakedness and purity is dazzling and mortal eyes may not behold it save through coloured glasses. But we must sooner or later destroy those coloured glasses and see the Truth in all its awful simplicity and grandeur, we must be one with that Truth, abide with it eternally, and in order to reach that Truth we must not rely on any authority however great, we must discard all second-hand knowledge. We must have a pure heart and a tranquil mind; then we shall have the power to discriminate between the real and the unreal, between the trivial, the transitory and the eternal. We shall have real understanding. We must get free the mind from prejudice, from all the limitations that fetter and bind it and narrow it. We must have a heart that is tranquil, a heart that is affectionate yet detached and impersonal, a heart that can love greatly and yet not be narrow and exclusive in its love. We must have a body intelligently

trained, clean, refined and sensitive. These three vehicles, the body, the emotions and the mind must be in perfect accord with one another. Then will come the calm, balanced understanding.

The last talk is marvellously beautiful. He draws the picture of a great mountain whose head is beyond the clouds and around it are valleys upon valleys, and people from all the quarters of the world are gathered to discover the truth which the mountain holds. Some examine the fauna and the flora, some examine the strata, others measure the height and the width, others of a more poetic temper come to worship and rejoice in its glory. The painters come and paint its wondrous beauty. The photographers come and photograph it and the common people perform ceremonies around it. But very few climb the mountain top and abide there.

The picture is a wonderful symbol of the different ways in which humanity approaches God. The scientist and the occultist examine the manifestations of the Divine Life. The poet and artist worship His Beauty. The ceremonialist worships in the church and performs wonderful ceremonies. Only a very few reach Him and abide with Him eternally. That should be our goal, which we should ceaselessly strive to reach. We must have direct knowledge of God, which is not based on authority, but is of our creation, is the outcome of our own experience. We conclude with a quotation.

"If you would attain that Truth, if you would become perfect in the knowledge of that Truth, you must go through this process of renunciation, setting aside those things which have no value, putting aside your little knowledge in order to acquire greater knowledge,..... and so when you reach the abode, where there is no cloud of doubt, of misjudgment, where there is no question of perverting judgment, or of false thoughts, of false emotions, of fleeting affections, then you are truly in possession of the Truth, then truly are you like myself—the Beloved."

B. S. R.

NOTES.

There is a very illuminating note from the pen of our President which puts in a nutshell the essence of the Great Message to the world this time from the blessed World-Teacher:

"You know the essence of this message, is it not already given in the Kingdom of Happiness?

"In Palestine His message was one of endurance, of consolation in suffering, a message for a world where the enormous majority were enslaved, oppressed, poverty-stricken, and joy was promised on the other side of death; though even then, He once said: 'The Kingdom of Heaven is within you.' Now to a world emerging into the promise of general material prosperity, but seeking satisfaction where satisfaction cannot be, He brings a message of Happiness; but of Happiness to be found in the realisation of the Divine Spirit embodied in every man, the eternal Happiness of a humanity conscious of its own divinity. "God is Bliss" and the Spirit in Man is God. Man is unhappy because he seeks happiness in the transient, the World-Teacher bids him seek it in the Eternal. To help each of you thus to seek and find, this magazine is written and sent."

* * *

We would earnestly ask our readers carefully to ponder over the following from the pen of Krishnaji in the first number of the International Star Bulletin which is just to hand:

"Ever since the camp of this year there has been a distinct misunderstanding of what I have said. First of all, I am not—I should like to make it perfectly clear—antagonistic to anything, my point being only that every member, or any person, before he gives his adherence or gives his promise to support a movement or organization, should think over it very carefully and not be a hypocrite in any sense. I find that there are so many who have joined the Star and other movements without really going deep into the matter of their convictions; and as it is going to happen more and more, the insincere people will be shaken and confused, whereas the sincere will find encouragement and understanding. Another thing that is of grave importance is that the widest possible interpretation should be given, both by the National Organisers and by the members who join the Order, to the idea underlying the reality of the World-Teacher. The

authority of the few must not be used to convince the majority, but they must find out for themselves, by thought, by experience, by struggle, the Truth that underlies the World-Teacher."

* * *

Bishop Arundale has recently published a pamphlet entitled "The Lord is Here". It will be found very useful by a large number of people who find themselves in the same situation as Bishop Arundale but who have not the courage, the strength and the honesty to admit the existence of doubts and difficulties in their mental attitudes. To profess doubt as to whether the World Teacher is with us, to many Star members, savours of heresy, forgetting that an honest doubt is a closer approximation to reality than the deliberate attempt to stifle all questionings of the mind in order to conform to the standardised interpretation of Truth. To all such minds the publication of Bishop Arundale's pamphlet will come as a useful shock reminding them that intellectual doubt is not a crime, but is the very condition for a clearer understanding of Truth. The manner in which the doubt has been transcended is, however not one which most Theosophists or Star members will be able to follow. To appeal directly to the Atma within is not within the reach of the normal man. That Bishop Arundale is able to add his own testimony to that of our great President will not help the doubting man. For the doubt arises precisely because of the lack of direct knowledge. If the human spirit could rest contented with mere testimony, one feels almost certain that the credentials of our President and of Bishop Leadbeater would be more than sufficient to satisfy the intellectual demands of any reasonable student of their contributions to the Divine Wisdom. What then are we to do those of us who feel as Bishop Arundale did, but who cannot invoke the aid of the Atma within in whom the voice of the Intuition does not yet speak clearly.

* *

Krishnaji has fairly definitely given the answer. He does not demand belief in himself as the partial or complete expression of the World-Teacher. He regards all questionings as to who he is as more or less beside the point. He is but the clear transparent glass which transmits the Divine Light. All that Light comes from the One Source from which all Light has ever come or will ever come. The Source is ever One, and the rays of His Divine Truth are ever the same, no

matter through how many glasses they may pass. When one thinks of the vehicles, then arises difference and variety, but when one sees the Light, when one is in the Light, then all questionings cease, for one realises that all glory and splendour are His Glory and His eternal Splendour. We must then transfer our thought from the glass to the light rays, from the Person to the Truth which shines through him.

In India there will not probably arise in any acute form these questionings. Our traditions, our familiarity with the teachings of our numerous mystics, all should make it easier to understand the rôle that Krishnaji is playing. The matter which concerns us very much more closely is whether we shall understand and follow His teachings. The point was put very clearly and beautifully last year by Lady Emily Lutyens.

“For the first time, as it seemed to me, I understood something of what is meant by the Passion and Crucifixion of the Christ. It is not by our love that we can help Him, we all love Him in our blind way; it is not our hatred that can hurt Him, how can hatred wound the heart of Love? It is with our lack of comprehension, of understanding, that we crucify Him. He comes to offer us bread and men prefer a stone. He comes to give to us the perfect jewel of Truth and men ask only for shams; He comes to lead us into the Kingdom of Happiness and men prefer to remain in the kingdom of darkness. The Truth is so simple, so great that men cannot grasp it. The Teacher comes into the world to see if there are any who can follow Him, any who can walk to the mountain heights like men, any who will dare to throw away their crutches and accept the Truth in its awful simplicity; any who can enter His kingdom and breathe with Him its scented air. And what does He for the most part find? A lot of children crying in the dark, afraid to give up their toys, afraid to throw away their crutches, afraid of each other and of Him, asking to be left in their comfortable security, in their safe and sheltered valleys, with the pleasures they can understand, terrified lest the mountain peak, where He stands, will be bleak and cold, that the way to it will be rough and thorny and wound their feet.”

The question that arises naturally in the mind of the average man is: “what is one’s duty with regard to this great happening.” The

Teacher has answered the question Himself. He claims no authority except the authority of Truth. He demands no belief from anyone, save the belief in Truth. What He is, whether He manifests Himself completely or partially are questions which merely obscure the main issue "what is the path to the Kingdom of Happiness?" The answer is a clear and emphatic one—No outer authority, no voice of any Teacher, however revered, can ever lead us there, no rites, no ceremonies however sacred, however useful, can bring to us the happiness that lasts and is permanent, the joy that is eternal. It does not mean that ceremonial has no value, or that all outer teaching is useless. What the Teacher is stressing is that the Truth can never be revealed, but must be found within, in the depths of one's consciousness. The Teacher is but one of many witnesses to the existence of the Truth. He can point out the road, but it is we that must walk on it.

* * *

There are two forms of superstition that we must get rid of; one and a very common one is that another can do our thinking for us. In India, especially, there is a tendency to believe that so long as one is devoted to a great leader, one is absolved from the duty of thinking and discovering the Truth. It is not sufficient to earn the privilege of sitting at the feet of a great Teacher—we must learn and see the Truth for ourselves. So many of us are willing to take refuge in the comfortable thought that we have been loyally working for our President or some other leader and therefore we are safe. Krishnaji tells us the uncomfortable fact that Truth is a prize to be won by intense struggle and suffering and by ceaseless effort by oneself. He can and does open the doors of our cages, but it is we that must fly, it is we that must claim the freedom of light and air. The force of habit, the accumulated Karma of past thinking or want of thinking, makes us timid and unwilling to be free. We cling to our cages, dazed by the light outside.

* * *

Another superstition is that the performance of ritual or ceremony can bring us liberation. Dr. Van der Leeuw has put the case admirably.

"Ceremonial controls and directs the force of evolution in worlds subtler than the physical by actions and words in this physical world, What the dynamo is in the physical world, the ceremonial act is in

worlds of subtler matter ; it yields power and strength at those leve as the dynamo yields power in the world of physical matter. Mankind would be very much poorer were it not for the constant outpouring of ceremonial worship all over the earth, and to say that ceremonial has no use would be as thoughtless as to say that sunshine has no use ; through ceremonial, spiritual sunshine is truly spread over the world. If, however, we desire to enter the Kingdom, to gain realisation, we can no more achieve our ends by means of ritual and ceremonial than man can become an athlete by sitting in the sun for in order to become an athlete he must exercise his own muscles. In order to gain realisation we must become spiritual athletes. Spiritual athletics are meditation and renunciation, the renouncing of all externals in order to find the Reality within. Nothing can ever take the place of these athletics of the spirit, just as no medicine or external aid can ever build up the physical muscles ; man himself alone can and must exercise them. ”

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* *

The news of the death of Sir T. Sadasiva Iyer, late General Secretary of the Indian Section, has come as a shock as he apparently seemed to be in good health. The late Sir Subramanya Iyer and Sir Sadasiva Iyer were the two bright Stars of the T. S. in South India and their removal from the scene of their physical activities in such quick succession has undoubtedly been a great loss to our work. Simple and modest in his ways Sir Sadasiva Iyer possessed a keen and piercing intellect and a deeply devout and courageous heart. He was universally respected for his wide scholarship of Hindu Shastras, for his solid work in the course of Social Reform among the Hindus and above all for his sturdy character and utter sincerity of purpose. He typified in himself the best of the Hindu and western culture and through the inspiration of Theosophy with advancing years he also advanced in the breadth of his outlook and in the depth of understanding. Since he retired from the high judicial post, which he held with such distinction as a Judge of the Madras High Court, he threw himself heart and soul into the service of Theosophy and of Social Reform. His work as Chairman of the Board for the better management of Hindu temples remains incomplete but we have no doubt he has built solid foundations for future work. We offer our heartfelt condolences to his accomplished and talented wife, Lady

Sadasiva Iyer and pray that the devoted servant of the Great Ones who has now earned his rest may have Their Peace and Blessing and come back to his future work with still greater enlightenment.

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Mr. H. C. Kumar was elected by two Federations viz. North Western Fed. and Sindh & Baluchistan Fed hence there are only 34 names instead of 35.

ANNUAL CONVENTION, 1927.

SUPPLEMENTARY NOTICE.

Accommodation :

No more names will be registered for rooms in Leadbeater Chambers, as all the available accommodation has been allotted.

There will be a certain number of general huts in Rajapuram, some for men and some for women, where delegates can put up without

charge. Those who have not already registered their names for special huts must be content with going into the general huts.

Non-delegates accompanying members :

No sympathisers will be registered as non-delegates. The only non-delegates who will be registered are, as already notified, father, mother, husband or wife, and children if under the age of twelve. Boys and girls from 12 years upwards are eligible for membership in the T. S. Lodges of the Young Theosophist's Federation. *

Registration fee for non-delegates :

Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of one rupee. Star members will count as T. S. members for the purpose of registration, and will pay the delegate fee of two rupees.

Free meals :

The free meals given during the four days of Convention will be provided at the Bhojanasala to *delegates only*. Star members who receive their badges from the Star Office will count as delegates. All others will be required to pay the usual charges.

Leadbeater Chambers :

Those delegates, European and non-European, who have registered their names for accommodation in Leadbeater Chambers and in the huts in connection with that department, must take meals in the European restaurant and pay the usual charges of Rs. 5 per day including accommodation. It will not be possible for non-European members living in Leadbeater Chambers to have their meals in the Bhojanasala.

Refreshment Stall :

There will be a small refreshment stall for light refreshments—tea, coffee, aerated waters, sweets, fruit—conducted by the boys and girls of the National Theosophical School, Guindy.

Lights :

In the huts erected in connection with the Bhojanasala, in Quadrangle and in Rajapuram, no electric light will be provided. Members, therefore, must bring with them lanterns. Members should bring with them also their drinking vessels, as none can be provided from the Bhojanasala.

Volunteers :

Members who desire to give assistance in Convention arrangements are requested to notify their names as early as possible to the Inquiry Office in connection with Convention. Letters should be addressed to C. Vasudevayya Esq., Theosophical Society, Adyar, Madras. Volunteers must register as delegates and pay their own charges.

Date of Convention :

The Convention dates are, December 24, 25, 26 and 27, Star Day is December 28th. Delegates on arrival will be given a copy of the programme and other notices.

Arrival of delegates :

Each delegate, on arrival, should promptly report at the Inquiry Office, there to receive his envelope of instructions, which will include his badge as a delegate.

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T. S.

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